THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for October, 1916

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ONOYE MATSUSUKE, A FAMOUS ACTOR OF TOKUGAWA PERIOD,
FROM A UKIYO-É BY SHARAKU

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THE JAPAN MAGAZINE

VOLUME SEVEN OCTOBER, 1916 NUMBER SIX

ART OF SHARAKU

By SOTARO NAKAI

IT is not now known just who were the teachers under whom Sharaku studied and received that inspiration which his hand always betrays. Judging from his methods and the manner of his achievement perhaps he was for the most part self-taught. According to the practice of the time art pupils took the name or *nom-de-plume* of their masters; but Sharaku evidently had no master whose name he could assume. Genius lives by its own inherent essence and originality, while mediocrity thrives on instruction and imitation. It was indeed well for Sharaku that he escaped this disadvantage. He was able to grasp the essence and leave crude artifice to others.

Only with the maturing of his genius did Sharaku begin to make his works public. The dates when his paintings were done for the most part are quite unknown. Guesses at the date of Sharaku's paintings have been attempted, but to no purpose. The seventh year of the Temmei era has been mentioned, but the pictures must have appeared later than that. His great patron was Tsutaju Juzaburo, shortened to Tsutaju, who took the name of Koshodo Shujin, as a business name, meaning Master of the Book Cultivating House. His establishment was on Abura-cho street, in old Yedo; and his shop was a fostering place of art in old Japan. He started as a petty seller of demi-monde pictures, and after he became wealthy he turned his attention to publishing art pictures. He encouraged such masters as Utamaro. taking him into his service as an artist. The novelist Bakin and the writer Kyoden were both patronized by him; and this man, Tsutaju also made Sharaku popular. Regardless of expense he went on publishing Sharaku's pictures, for he saw in them something exotic and unique.

Greatly moved by the interest and kindness of his patron Sharaku was inspired to great productions from his brush, dashing off sketches and paintings in rapid succession. The period of his activity has been set between the years 1787 and 1795. The date may easily be determined from the fact that at the time there lived a giant named Kwaido whose portrait was painted by Sharaku. There is sufficient independent evidence to show the date of the giant's birth and history, which was about the third year of Temmei; and it was in the second year of Kwansei that Sharaku painted the portrait of the giant youth.

This was, too, a turning point in the art history of Sharaku, when he began to turn out those naturalistic scenes as well as his peculiar mica pictures. As time went on the hand of the artist displayed

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greater fineness and delicacy, depicting burning emotion at white heat. He admired the genius of Danjuro V and was enraptured by the acting of Matsusuke. He took the hints they offered, but much improved on them, and showed wonderful skill in condensing the life and action of numbers in the space of an inch, the focus being tantamount to terror.

Strange to say the more perfect became his skill in the handling of the brush, the less popular was he with the public. The public mind had been degraded too long by surveying superficial models, and was disposed to look upon such superior art as that of Sharaku with contempt. He was intent on the inner beauty of things, which the vulgar eye did not see. But he had confidence in his art and went on to final victory. Though he passed away in the last days of the Kwanyei era, his fire was unquenchable and a light eternal still radiates from his masterpieces.

The genius of Sharaku lies in his intensification of art: he did not dabble in superficialities, but saw the inner life and depicted that. Many of his best pieces are the stage portraits of actors, whom he loved to portray during moments when they concentrated their efforts toward expressing their souls in their faces. Though Sharaku attempted full-length portraits, his forté was in heads; for to him the human face was the window of the soul. He would have the fire within reflect through the window. That was the life and purpose of his art. And the dramatic tendency of life in the later Tokugawa days furthered this idea; for it was a time when more attention was devoted to form than to content in drama. Sharaku proved that the form of the human face could show the soul. All the artists of the time endeavored to paint the faces of the great actors, perhaps because the women and girls were crazy about such pictures. Unlike the other artists who painted only what pleased them, Sharaku painted the truth; he depicted what he really saw in each face he drew. His faces were life-like flashes of the spirit within.

In Japanese drama the actor is successful in so far as he is able to re-live and represent the character he is playing. The plays of those times were simple but the plots were rather complex, when often great waves of passion concentrated in a single point toward which a hundred years of history and experience had been leading up. This Sharaku well understood, and tried to grasp the essentials of the problem in his pictures. He made the form represent the real substance of life. For this, sometimes the actor's face is calm and quiet, sometimes firm and tense, sometimes contorted to ugliness and horror; and every one of such phases of emotion and passion require a special study. The vulgar and unthinking could not be expected to follow such art as that. Their lives were superficial; and with superficial things they were concerned. Consequently they found fault with the paintings of Sharaku, though there were the perceiving few who caught the truth and appreciated it.

No painter has excelled Sharaku in portraying the naked individuality of the actor, through facial expression. He was able to see what the actor was as well as what he was trying to impersonate. Sharaku's ability to perceive accurately these two important points in stage character distinguish him from all other artists. It was indeed a new thing in Japanese art, where variety of expression was greatly lacking. No doubt Sharaku sometimes exaggerated the bad qualities of actors overmuch, which some critics have regarded as cynicism on his part though I fail to follow them. It is simply the artist's superior power of observation; and he was faithful to it, often at cost to his popularity.

The sweep of Sharaku's brush is full of tensity and life, revealing a genius comprehensive in its simplicity yet complex in the meanings conveyed; but over all thare is a harmony, a unity of purpose and beauty. Every line is necessary to the picture, and the lines are very few. Some critics have assumed that Sharaku was influenced by the masks of the *No* dancers, having been a dancer one himself. But the faces of the masks are quite regular unlike those painted by Sharaku, which often show exaggerated or disproportioned features, a way he had of emphasising points of character and interest.

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THE ACTOR YAMATOYA TOJAKU
FROM A PAINTING BY SHARAKU

THE ACTOR KINOKUNIYA TOSSHI
FROM A PAINTING BY SHARAKU

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BEAR CARRIES

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OFF OSAN

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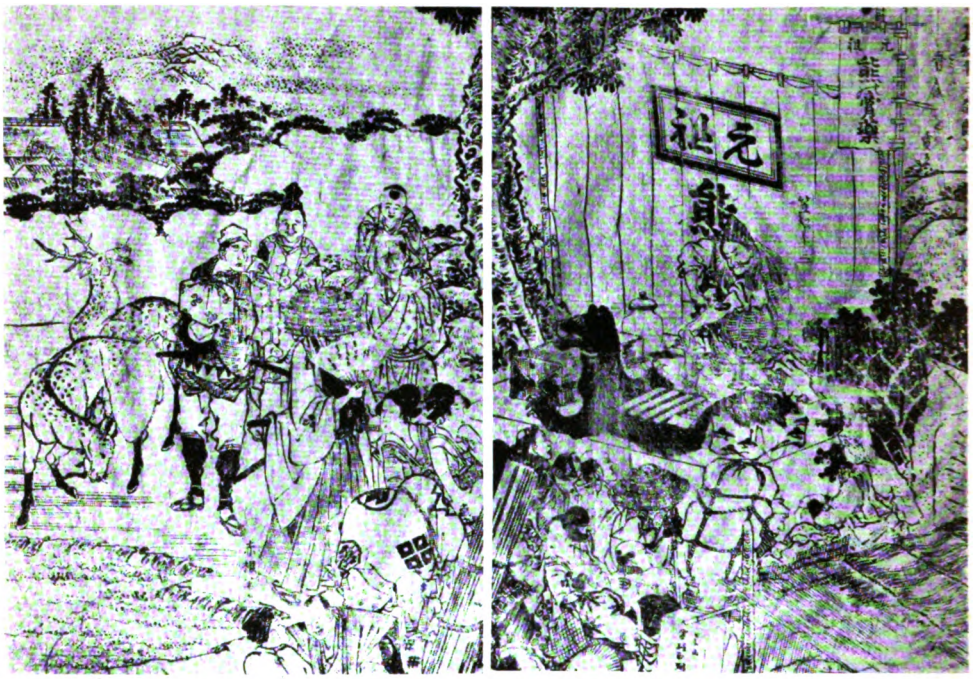
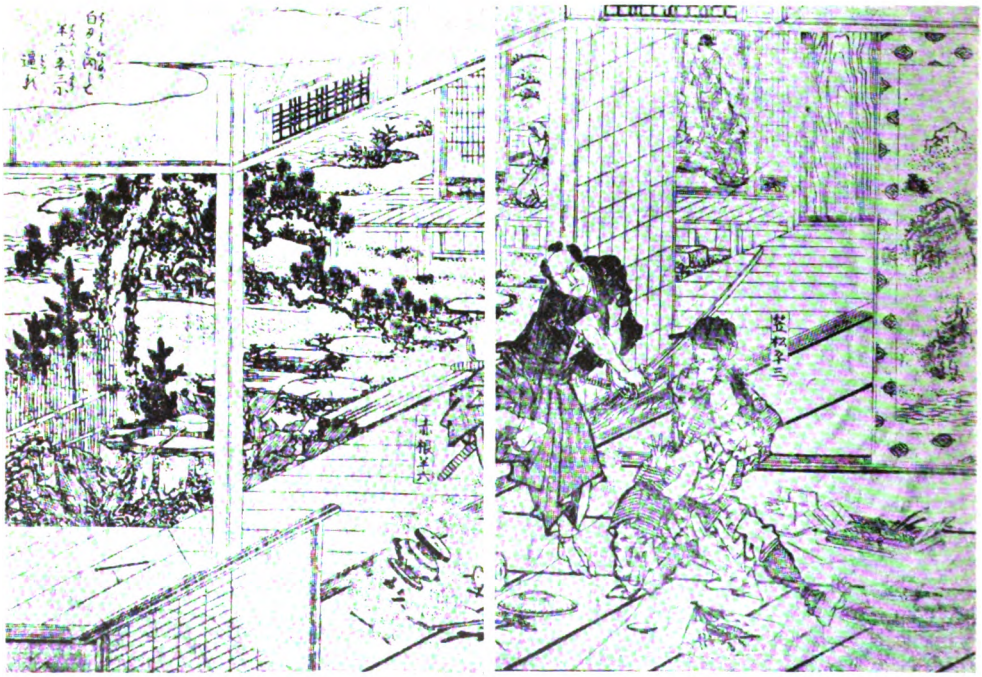


KASAMATSU SELLING MEDICINE PLASTERS AT NARA



HANROKU AND HEIZO DISAGREE

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

V

Hanroku Hits upon a Plan

AFTER the period of mourning had ended Hanroku resumed his duties and appeared at the public office as usual, but did not cease to visit the house of Arimatsu Tenzen with accustomed frequency. As for his son, Hanshichi, in strict accordance with the injunctions of his departed mother, he left off visiting the house of Tenzen.

"I wonder if Hanshichi has taken offence in any way?" Tenzen asked Hanroku one day. "He has not paid us a visit for a long time. I am thinking of giving my son, Sotaro, and my daughter, Sonohana, a holiday to-morrow when they will go to the Nanyendo temple. Why not let your son, Hanshichi, go too?"

"It is indeed most kind of you to ask him," said the father. "We are highly favoured by such an invitation. My deceased wife was of a very reserved nature; and she used, as you know, to refuse all invitations for the boy, thinking he might be mischievous if he went out too often. But if I tell Hanshichi that you have asked him to go with your children he will, of course, be delighted."

As soon as Hanroku had reached his house in the village of Gojo he informed Hanshichi of the invitation and advised him to accept it, which the lad was not pleased to do, as he had promised his departed mother that whenever he went pleasuring it would be with his betrothed, the little Osan, who also did not care to see her lover going off without her. So Hanroku did not know what to do with the pair. If he scolded Osan about it she would just throw herself down and weep. However, after much coaxing, he managed to get Hanshichi to go with him on the following day to the house of Tenzen; but the father was not pleased that his son liked so little to make the visit. He brought Hanshichi to the fencing hall where a master was instructing Sotaro in that art. In this way he endeavored to excite the lad's interest in going to Tenzen's. Since it was now a matter of military art, which is indispensable to all samurai, Osan could not very well take exception to her lover practising it, while Hanshichi could not very well

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ignore his father's advice. At last Hanshichi found himself going every morning to Nara to practise fencing. When the lesson was over Hanshichi often accepted the invitation of Sotaro to go to the house of Tenzen where he used to spend the rest of the day. Being naturally a bright boy his character was much admired by both Tenzen and his wife, and he was showered with compliments.

"Our daughter, Sonohana, is but five years old as yet," remarked Tenzen to his wife one day. "But girls soon become women, and I am assured that from her we shall see our first grandchildren. Therefore it will be wise for us to select her a husband who can make her life happy; such indeed is the best way of expressing the love of parents. Having well observed the conduct of Hanshichi I am convinced that there is no other youth in the province of Nara that can compare with him for wisdom and prowess. And his father is a newly appointed official too, of good stock, and governing the village of Gojo; though, of course, not equal to our family. But the difference can be easily adjusted when the time comes. Talented husbands are not so easily had, though very easily lost. I think, therefore, I had better speak to Hanroku about it and at least hear his opinion, What do you think?"

"I have been thinking the same thing," replied his wife. "But from all I hear people say, Hanshichi has already gone through the marriage ceremony with that little girl said to be a niece of his late mother and brought by her with the object of having her wed the lad. If such be the case, it would be no use to consult with Hanroku. Hanroku may consent to whatever you say, seeing you are a higher official, but if you bring about the separation of two souls betrothed from childhood and give our little daughter, Sonohana, in marriage to Hanshichi, the people will surely speak ill of you. So think well before you do anything definite in the matter."

"Hanshichi is still but a child," laughed Tenzen; "and no marriage ceremony could yet have taken place between the two children. At any rate there is no harm in my making direct inquiry of Hanroku about the matter."

Just at that moment a servant pushed back the sliding screen and announced that Hanroku had come.

"Show him into the guest room," said Tenzen, while his wife quickly retreated to an inner chamber. Tenzen went in and greeted the visitor warmly.

"Recently we have been having cold winds," remarked Hanroku as he laid a bamboo basket before Tenzen. "If you care to have these I will pluck them," he continued.

Tenzen opened the basket and there was a brace of wild duck, for which he expressed his thanks. After various remarks the conversation turned to the subject of Hanshichi, whom Tenzen high-

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ly praised, going on to say that he had been thinking of having his daughter, Sonohana, betrothed to so fine a lad. "But I hear," he continued, "that your wife before her death had the boy betrothed to a niece of hers. The rumour has been an awful disappointment to me. Is it really true?"

"This is indeed an unexpected honour," replied Hanroku with a broad smile. "For a high official to give his daughter in marriage to the son of a newly appointed official is something hardly to be believed. It is quite true that we are rearing an orphan girl, the child of an older sister of my wife's. She has to retrieve the fortunes of her family when she grows up by marrying a man who will be adopted into the family. For this reason she cannot very well marry Hanshichi. But as they are of about the same age and have been brought up together the rumour has started, I suppose. But is no more than a rumour and I pray you take it as such."

The statement seemed like the truth to Tenzen, who now moved his seat a little forward and said:

"If that be the case, my proposal concerning the betrothal will have a happy issue. For the present, however, we must keep the matter to ourselves: I should not like people to know of it. It will be some time before Hanshichi reaches the age of twenty, and when Sonohana sees her sixteenth spring. By that time the lad will have been appointed to some official position in the province. But remember, whether by that time the income of the son will surpass that of the father, or whether father and son will both be reduced to the position of woodcutters, their former state, all depends on me and on me alone! I presume you have told me nothing but the truth to-day. Now if you have no objection let us celebrate the agreement by drinking wine together."

"Should I fail to keep the agreement," said Hanroku lifting himself up in an exhalted manner, "you may punish me in any way you see fit. I would never question your sentence on me."

Shikinami, wife of Tenzen, now appeared from behind the screen, greeted Hanroku and expressed joy at the agreement to the betrothal of Hanshichi and Sonohana. So they ate and drank together, partaking of delicacies in celebration of the event, consuming the wild ducks that Hanroku had brought as a present.

Having thus unexpectedly secured the facilities for improving his position in life Hanroku already began to feel as if he were a really high official. He began to disregard the death-bed wishes of his wife and to give himself up to pleasing the Tenzen family in everything.

Meanwhile he could not but notice that the two betrothed children lived very affectionately together, always much in each other's company and carrying out faithfully the injunctions of the departed mother. Hanroku saw that it was going

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to be a difficult task to separate them after they were grown up; and yet he saw that his family would suffer sore punishment if he failed to keep his agreement with Tenzen. He, accordingly, deemed it necessary to get rid of Osan and so remove the cause of future trouble. He watched for a chance to do so, but it did not come as soon as he wished.

At that time there was a druggist who displayed his goods at stall near the Daibutsu temple, whose name was Kasamatsu Heizo. This man was a native of Osaka, and had been originally manager of a traveling theatrical troup. He used to go from town to town with actors; and once on his way by sea to a certain town the ship was overtaken by a storm and wrecked, he being the sole survivor. He had lost his all; and so he came to Nara where he eked out a miserable livelihood selling potions for all ills.

On a coarse straw mat he squatted down day by day, sitting on a bear skin, the head and tail still attached to it; and on the skin he spread out his medicines in shells or in the form of plasters. Beside the mat he set up a banner with the following device: "Bear Ointment!" And when passers-by failed to notice him he tried to attract them by imitating the cries of birds and beasts, until the citizens began to call him Bear Heizaburo.

On a certain day when Hanroku was passing the Daibutsu temple on an errand he heard Heizo commending his medicines in the usual manner:

"Oi, Oi! Ointment for chapped skin is plentiful enough. But mine is made from bear grease mixed with a medicine known only to my family and handed down for generations by them. This preparation does not soil the clothes, nor produce skin eruption. You have only to use it to find that it will heal any skin disease promptly and perfectly. For every one who buys but one shell-full I will imitate exactly the cry of any bird or beast. It is not a new thing to imitate birds and beasts on a flute; but I do so with the real voice, a thing which is very difficult. In fact there is but one person n all Japan that can do so; and that person is myself. If there happens to be among my customers the aunt of a dog or the uncle of a duck they will be able to prove the truth of what I say."

To this harangue Hanroku listened with attention. Then he hit upon a plan. As soon as the crowd had thinned out he called the medicine man to one side and said in a low voice:

"I am an official of the province. My name is Akane. Your face and voice both much resemble those of my deceased brother, which gives me an affectionate interest in you. I will buy all the ointment you have; so let us go to a restaurant near by and have a drink over the bargain."

After thus saying, he handed the peddler a gold *ryo*. Much delighted, the poor merchant accompanied Hanroku to the restaurant where they settled them.

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selves in a secluded room. After food and wine had been laid on the table, Hanroku dismissed the waitress, saying he would call her when she was wanted.

Hanroku and Heizo now being alone, exchanged drinks for an hour or so, during which time Hanroku remarked:

"It was not true what I said when I told you that you were like my deceased brother in looks and voice. I said so to get you here that I might talk to you, for I have a very serious commission for you to fulfill for me. I am confident you can be trusted with it. Take this first of all, five gold *ryo*."

Heizo pushed back the money and then said:

"When you say it is a serious matter I can well imagine what you mean. Now, although I am a poor man and live by a humble trade I have never consented to evil, nor done harm to any one; not in all my forty years. I like to get the five *ryo* all right, but I do not wish to take it at the risk of my life. Give me the details of your proposal, therefore; and if it is anything I can do for you with honour, I shall be ready to undertake it."

At this Hanroku put his hand on the hilt of his word, and with flaming eyes, looked at Heizo:

"Look here, you fellow, Heizo! Confident of your being a manly fellow I was going to ask your help. Do you mean to say that you do not know whether you will decide to carry out my plans after you have let me give you my confidence? That's an unpardonable insult to a samurai. I cannot have patience with you!"

At this Hanroku drew his sword; and as it flashed aloft, about to descend on the head of Heizo, the latter warded it off with a wine bottle, at the same time shouting, "Wait! As I valued my life I hesitated to undertake risky business, but if I am to die anyway, by your sword if in no other way, I shall help you in any way you want."

Then Hanroku sheathed his weapon, remarking that they must then talk the matter over, but Heizo must take the money first of all.

"But," insisted Heizo, "you can reply on me to do what I promise, even without pecuniary reward," pushing the gold to Hanroku as he spoke. "I will back up anything you propose if it preserves our friendship, after your kind entertainment of me here. But I do not want to take any money."

At this Hanroku appeared much moved; and he thereupon took out a piece of brass inlaid with oak leaves in silver, which was attached to the scab bard of his short sword; and said he would add that as a gift to the five *ryo* already proffered.

"It is not that I wish to tempt you with money," he said to Heizo. "These two things are two small gifts as a token of my gratitude."

On this condition Heizo could not very

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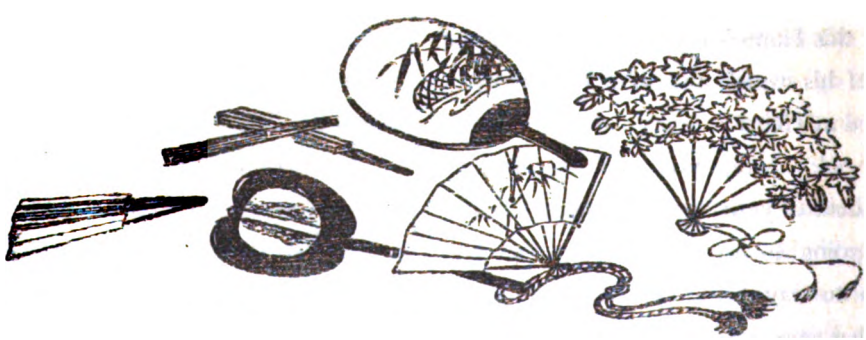
well refuse the presents. *Then Hanroku put his mouth very close to Heizo's ear and whispered something!*

The following was the one hundreth day since the death of Hanroku's wife, when it was his duty to hold religious rites in her memory at the family altar. So he invited the priests to come and chant the sutras and pray for the repose of the departed spirit of his wife. The religious ceremony being ended, Hanroku entertained the priests, together with other guests, at dinner.

The next day Hanroku, accompanied by his son Hanshichi and the girl, Osan, set out to visit the Gwanjo-ji temple in the cemetery of which his wife lay buried. It was evening; and the sun was low over the western mountains, the shades of night fast coming on, as the little party toiled on up the temple pathway. As they ascended the mountain, following the path this way and that, all of a sudden there was a rustling sound in the trees. It came from a thick brushwood on one side of the path. The next moment something like a bear, about the bigness of an undersized ox, plunged out of the thicket, seized Osan and carried her off into the woods on the opposite side of the way.



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NORITO

By F. YAMAZAKI

AMONG the more ancient of Japanese classics is the Norito, or Prayers to the Gods, which is ranked in the same category with the other two most ancient records of the nation, the Kojiki and the Nihongi. The Norito represents what men of the mythic age sought to say to the gods and what they expected the deities to do for them. Here is found the faith of ancestral Japan and its conviction as to how the gods should be placated and appeased.

The people of Japan have long been noted for intense faith in ancestor worship; and to them the Norito seems one of the great classics demanding the devotion and reverence of the nation. That such a composition should be found coming down from the most remote period of historic time is in itself significant. As there was no way of writing in that far off period, the Norito in its earliest from must have been transmitted from mouth to mouth, and did not see itself in writing until the advent of Chinese ideographs. After its transference to paper the Norito remained unchanged down to modern times.

The Norito is in two parts: that in which the prayers of the Emperor are addressed to the gods; and the other part containing the prayers offered by the officiating priest. In ancient times the priest of Shinto was a government official and the office was hereditary; and official family names, such as Nakatomi, or Tsukibe, which refer to the profession, were conferred by the Emperor. To these ritualists were entrusted the important task of handing on the Norito, or ritual, unchanged from mouth to mouth in the days before the invention or introduction of writing.

The Norito is not intended as a literature to be read, but a composition for the ear only. Though it is all in prose, it is a rythmic prose and is chaunted in a musical tone of voice. Such an eminent authority as Dr. Haga considers that the Norito should be classed with poetry, like the Psalms of David. Compared with the *utai*, or poems of ancient times, however, the theme and thought of the Norito are profoundly greater. The poetic literature of the time is for the most part lyric and personal, and concerned with love or admiration; but the Norito is concerned with the creators and ancestors of the nation, and represents the devotion of the

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nation's will to the gods. Thus there is a grandeur and sublimity about the Norito not to be found in any other literature of the time. It is the difference between the Bible and the poets of England.

The Norito is eloquently devotional in style and tone, giving the hearer a feeling of solemnity and reverence and worship, little attention being paid to mere literary embelishments. In the *Engishigi*, or ceremonial book of the Heian era, there are some twenty Norito, from which have been drawn the forms of prayer used by the priests of Shinto down to the present. Naturally the language of the Norito is too antiquated to be readily interpreted by the modern ear, or even eye; but Mabuchi Kamo, a great scholar of the Tokugawa period, made an exhaustive study of Norito and wrote a commentary called the Kujiki-ko, which removed most of the difficulties of interpretation. And Motoōri, a disciple of his, continued these Norito studies, revising some of Mabuchi's work.

The chief uses of the Norito to-day are in the national celebrations honoring the ancestral gods, and on the occasion of funerals of those who were adherents of the Shinto faith. The funeral ritual of Shinto takes for granted that the dead have become gods, and the exhalted spirit of the departed is esteemed and reverenced as a divine being. And the wish is expressed that the newly established deity will settle in the heavenly places, or on the Plain of High Heaven, and protect his country and people, especially the surviving family. This faith, that the dead become gods and have the power to protect family and country, is a fundamental tenet of Shinto. This is the secret of the numberless shrines dedicated to national heroes throughout Japan.

Something of the attempted expression of sublimity and exhaltation of the Norito may be, perhaps, inferred from the following translation of a passage taken at random:

"We beseech thee, O thou God of Heaven, who rendest the rockgates and pushest back the dense clouds before the holy place; and ye O gods of Earth, soaring above the mountain summits and scattering the illimitable mists: be pleased to hear with compassion the souls that bow before ye!"

The language of the Norito suggests that the ear of the gods is won by the attitude of the heart as well as the faith of the petitioner, which must be an attitude of submission and trust.

Another passage reads: "O, ye gods, who can sweep away our sins as swiftly and completely as ye do the clouds and mists, purify us like the wind with which ye so drive away the clouds. O, ye gods, of the wind that scatter the morning fog and dissipate the evening mists, hear us! O, ye gods, that cut the cable of life and set the ship asail in fair wind on favourable seas, hear us! O, ye gods, who cause the forest to dissappear as with a sharp sickle, keep and preserve us!"

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These dignified and poetic similes give some idea of the grandeur of the language and sentiment used in the Norito, though it must be admitted that the real spririt of the classic defies translation. The most primitive forms of the Chinese ideographs are used in the writing of the Norito, the prayers ending: "*Tate goto oe tatematsura to noru* (And so we conclude our praise unto Thee, O God). The characters are written without any *kana* explanations or insertions, such as are used in modern times. Only a priest duly educated in such lore can read the Norito. On certain occasions it becomes the duty of provincial governors to read portions of the Norito as Imperial Messengers at certain shrines on great celebrations; and then the governor has to take some days of preparation, often having the *kana* syllabary inserted between the lines to enable him intelligently to read the office. The Norito has to be read with a certain tone and strength of voice, about midway between the singing of an *utai* and the reading of the Chinese classics, an art which the Shinto priests have to practise much before they can master.

On the 30th of June each year all government officials have to come before the gods and acknowledge their sins and shortcomings for the first half of the year, and ask the gods to forgive and purify their lives; and a similar service is held in the Imperial Household, the ceremonial reminding occidentals of an Old Testament scene. On such occasions the following Norito is used:

"O, ye gods, hear, we beseech ye, what the princes, officials and other subjects desire to say to ye! On this occasion of the *Obarai* held here on the 30th of the sixth month, we solemnly pray ye to pardon the sins of civil officials, military officers, and all other subjects of the Imperial Court, and to purify the delinquents. O, ye gods, now meeting on the Plain of High Heaven, we thank ye for constant care and protection of our people, giving our country peace and prosperity. But some of our people have commited dire offences, such as injuring rice fields, destroying ditches, breaking water conduits, wasting rice seed, throwing skewers and such things in the rice-fields, cruelty to animals, flaying them alive, inflicting personal injury, mutilating corpses, committing incest and committing wickendness with domestic animals. Forgive them also, we pray, O ye gods. And again we beseech ye, O Almighty Deities, that ye in your Holy Places, hearing what we have said, may sweep away, as the wind doth the clouds, all our sins committed in the Imperial Place, where reside the descendants of the great God of Heaven, as well as the sins committed throughout the whole land; and purify our country and people!"

The Norito for the Tatsuta Kazenokami Matsuri is one of great interest. This is used at the Tatsuta shrine in the province of Yamato dedicated to the

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goddess of the winds. In years of bad harvest the people of the district offer special petitions to the gods of the winds and the rains, thus:

"Hear us, we beseech thee, thou great god Tstsuta; for bad harvests have continued these two or three seasons; and especially in this year, the five cereals that must be offered as first-fruits at the table of the Emperor, the divine Descendant of the God of Heaven; and the several vegetables cultivated by the people of this land, have all failed of their usual crops. We consulted the augurer of the Imperial Court, but the oracle revealed nothing definite of the divine will. The Emperor, the divine Descendant of the God of Heaven, prayed in person to the gods, saying: 'We have served ye, O ye gods, always attentively, and have dedicated to ye shrines in heaven and earth without number. Nevertheless, to our regret, some mischievous deities have dared to interfere with the harvests and bring evil upon all. Pray, inform us, who is the guilty god?' Whereupon a god appeared in a dream to the Emperor and said: 'The gods to be blamed are two: Mihashira-no-mikoto of Heaven, and Mihashira-no-mikoto of Earth, who caused the harvests to be injured by fierce winds and floods. Make me an offering consisting of silk of five kinds fit for clothes, a shield, a halberd, a horse and saddle, and dedicate to me and my wife a shrine at the field of Tatsuta, a place of sunshine all day long. Then the calamity will cease and the fields be full of good crops, as usual.' The Emperor has followed the divine command and built the shrine as designated. Now, we approach thee as the Imperial Messenger, taking with us the two silk hangings and other offerings from the Emperor. Therefore, O god, hear us, we pray Thee! We offer thee, O god, Tatsuta-hiko, the silks of five kinds for clothes, a shield, a halberd and a horse and saddle; and to thee, O Tatsuta-hime, a case of golden lacquer for keeping hemp in, a golden spool for reeling thread, as well as a horse and saddle. In further devotion we beg to offer bottles of saké and rice in great quantity, as well as many animals with coarse, soft fur, caught in the mountains, plenty of sweet greens of the fields, many large fishes with big fins, many small fishes with small fins, and seaweeds. Be pleased to receive these gifts, we pray ye, O god and goddess, and may they suit your taste. We are ready to present more and other gifts in token of our thanks for your protection as soon as the people enjoy a prosperous year again. And so by Imperial order, we the priests of Shinto, humbly tender the selected offerings with profoundest reverence!"

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AN EPISODE IN THE OPENING OF JAPAN

By Y. SHINAGAWA

THE Meiji Restoration being one of the greatest events in their national history, the Japanese are accustomed to look back over the steps that led up to it with undying interest, and to regard those that had a hand in bringing it about so successfully, as the greatest of national heroes. Most of these men were accorded the highest positions of responsibility during the Meiji era and were finally created peers. But when great men appear in any country, they do not drop out of the sky, nor could the work they achieve have been done without its pioneers to prepare the way for it; and thus the ancestors and forerunners of a nation's progress are equally worthy of being taken into account.

Among the more distinguished pioneers of the new Japan was Yoshida Shoin. He was born in the little town of Hagi in the province of Nagato, being the son of a retainer of the Hagi clan, named Yurinosuke Sugi, who was a man of reverent manner and one of the most exemplary of samurai. In boyhood Shoin was adopted into his uncle's family, the house of Yoshida, who had inherited the office of teacher in the famous military school of Yamaga Soko. Yamaga had been the teacher of the noted samurai Oishi Yoshitaka, head of the famous 47 *ronin*, and his books on tactics were eagerly read by every intelligent soldier of the day. The late General Count Nogi had great veneration for Soko Yamaga. It is worthy of notice that Yoshida Shoin had studied these books from childhood; and such studies doubtless had much to do with the cultivation of his character. Even at the age of 11 Shoin delivered a lecture on a book of military tactics in the presence of his feudal lord who warmly complimented him. From this it may be inferred that Shoin was a man of talent even from his youth, though, of course, the duty of delivering lectures on military matters came to him as a hereditary offiice. At the age of 15 he delivered another lecture

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in the presence of his feudal lord on the illustrated military work called *Sonshi*, and received a copy of the book in recognition of his mastery of it.

At the age of 21 Shoin traveled through Kyushu, and in the town of Hirado in the province of Hizen he came across the translation of a foreign book, which he read with great interest. He then took up the study of Chinese and Dutch, which he carried on at Nagasaki, enlarging his knowledge of things abroad. This new knowledge of the outside world had an immense influence on his after life. In the following year he came up to Yedo, now Tokyo, where he studied under Sakuma Shozan, a noted scholar of Shinano province, who did much toward directing the young patriot's attention to the course Japan should adopt in future. Shozan was a very great man, and had a great influence on his pupils. When Shoin first called upon him to request that he be included among his pupils, Shozan asked him if he desired to study science of merely to practise language, reminding him that if he wished to study science he must come to the master dressed as a pupil. Much impressed by what Shozan said, Shoin next time visited the great master dressed in students' clothes, and was formally admitted as a pupil.

In 1852 Shoin, without any formal leave of absence, left Yedo and made a tour of the north-eastern districts for a study of topography and manners. He was during that trip much impressed by the general character and disposition of the Mito clan, whose reverence of the Imperial House he greatly admired. This led Shoin to take up a study of Japanese history. On arriving back in the shogun's capital Shoin was obliged to suffer penalty for absenting himself without leave, being deprived of his family allowance and ordered to remain confined in his house. In that day no retainer could leave home without official permission.

In 1853 Shoin was released; and he forthwith set out on a journey to Shikoku and the Sanyo districts, having obtained permission to travel in various parts of the country for ten years. At that time there was a Russian warship at anchor at Nagasaki. On hearing of this, Shoin at once set out for that port, having first consulted with his old master, Shozan. Both men had the same idea, namely that Shoin should try to get passage to foreign lands and learn more of the outside world. They were convinced that Japan would never be able to settle her difficulties in relation to foreign nations without a knowledge of outside lands. So Shoin

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visited Nagasaki to beseech the capitain to take him abroad; but the ship had sailed before he arrived.

In the following year Commodore Perry visited Shimoda in Izu with the American fleet; and Shoin rejoiced over this as an opportunity for obtaining passage abroad. He duly arrived at Shimoda with one of his pupils. Changing his name so as not to be recognized, he visited one of the warships on March 27th, and earnestly requested the captain to take him to America. The request was duly laid before the Commodore, who deeply sympathized with him and was inclined to agree to the request. But for fear of offending the shogun, who prohibited the going abroad of Japanese subjects, and therefore prejudicing the object of his mission to Japan, Commodore Perry finally declined to accede to the request of Shoin. The young patriot left the ship greatly discouraged; but the authoritities got wind of what he had done, and arresting him, had him confined again.

During this period Shoin was permitted to teach military science to the youg men of his clan. The clan authorities knew Shoin's real object in wishing to go abroad and sympathized with him, though the shogun was against him. He now established a private military school, in connection with his brother, known as the famous Shoka Sonjuku. His pupils from the first were all promising youths; and in this school was laid the egg that hatched the down-fall of the shogunate. From this time the influence of Shoin on his generation was great and far-reaching. He proved a reformer of immense importance. In his teaching he dealt with the main ideas of the age, including all public questions, as for example: "America had proposed friendly intercourse with Japan. How should the proposal be treated? How can Japan carry out the edict excluding foreigners?" Shoin led in ignoring the sterile conventions of the Chinese scholars of the day. He had a great influence over his pupils, who loved him as a father; and it was out of the school of Shoin that came the great men of the Meiji era. Such fathers of new Japan as Shunsaku Takasugi, the predecessor of Prince Yamagata; Viscount Shinagawa, formerly Minister of Home Affairs; Prince Ito and Viscount Nomura, all were the fruits of Shoin's teaching.

When it is remembered that Shoin was at this time only 27 years of age, and that the period of his teaching was scarcely more than two years, the strength of his influence may be imagined. It was due

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as much to his personality as to his aim and method in teaching. The small building where the Shoka Sonjuku school was held, still exists outside the town of Hagi; a building with only two rooms, but what great things were born there!

In the year 1859 the Tokugawa authorities began to realize how fast the power of the shogun was declining and that something must be done to stay the course of the movement for the Restoration of Imperial Power. Consequently a system of rigorous suppression was adopted, and Yoshida Shoin was one of the first victims of the new policy. He was arrested as a radical and taken to Yedo, where he was executed on the 27th of October, 1859 in his 30th year. In after years a shrine was erected to his memory at Setagaya in the suburbs of Tokyo; and in the Meiji era posthumous honours were conferred upon his valliant spirit, his relics being inspected by the Emperor himself.

Meeting a patriot's death at the early age of 30, Shoin could not leave much behind him in the way of annals or records; but his life and character are immortal. He was the author and beginner of great things which he had to leave to others to develop and achieve. What he bequeathed to his country was the inspiration he gave to the young men who came in contact with him and who in turn created the new Japan. Shoin sowed the seeds of national self-consciousness in Japan; he first set up the Imperial ideal and set in motion the thoughts that are considered most vital to the interests of the empire in modern times. Shoin was no mere philosopher, but a man of practical ideas, always profound and sincere. To-day the elders of Choshu revere him as a god, in the same category as one of his relatives, the late General Count Nogi.

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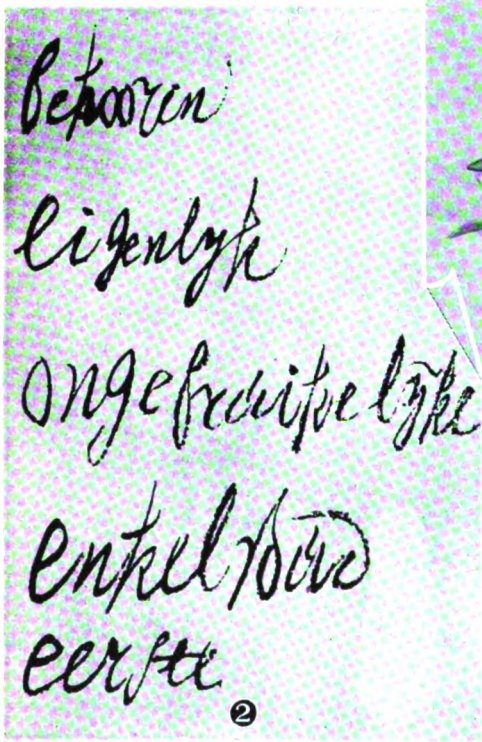

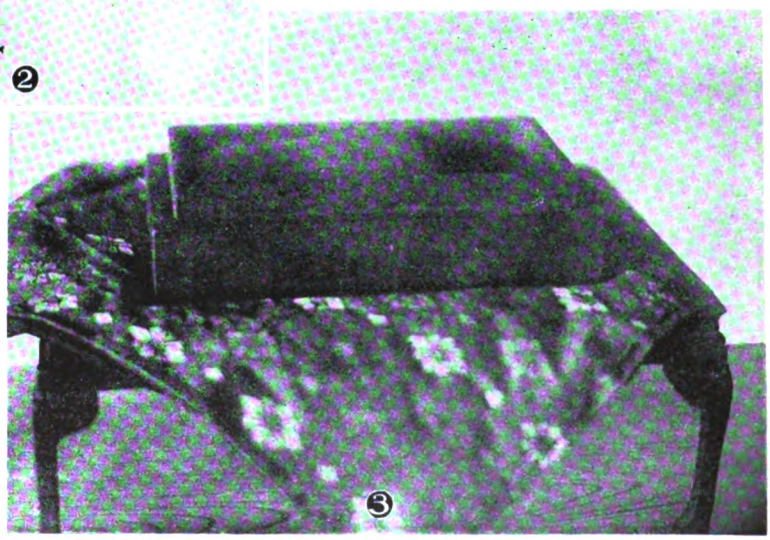

1. YOSHIDA SHOIN 2. HANDWRITING OF SHOIN
3. WRITING BOX OF SHOIN

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BARON AND BARONESS SHIBUSAWA

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BARON SHIBUSAWA

By H. TSUKIHARA

THE withdrawal of Baron Shibusawa from his long occupied position as president of the First Bank calls attention to his eminence as one of the nation's great financiers and merchant princes. Some years, ago owing to increasing years, Baron Shibusawa resigned all the public positions held by him, and at that time he sought to withdraw also from the First Bank, being then in his seventieth year, but the repeated and urgent requests of his colleagues prevailed upon him to retain that position until the present, when he intimated his positive and final withdrawal, being succeeded by Mr. Yonosuke Sasaki, one of the leading directors.

Baron Shibusawa has been for more than half a century one of the leading figures in the financial world of Japan. He has everywhere been regarded as one of the most illustrious examples of a great Japanese. To his energy and genius is due the establishment of the nation's banking system, especially the National Bank; and he it was, too, who introduced joint stock companies in this country. Indeed the biography of Baron Shibusawa would be the history of industrial development in Japan. His contribution to the promotion of Japan's business world is too vast to be easily estimated.

The disappearance of so prominent a figure from the business and financial circles of the empire doubtless leaves a great void which it will be hard to fill. In retirement, however, Baron Shibusawa does not intend to remain idle. He hopes to devote his remaining days to charity, in which he took a prominent part during his busiest time, as well as to social amelioration generally, and especially to the improvement of relations between Japan and other countries. The whole nation admires his elevation of sentiment as well as his patriotic enthusiasm, and everywhere reveals a profound respect for his character.

As head of the First Bank Baron Shibusawa wielded an immense influence on the moral efficiency of national commerce and finance. All the enterprises he has been connected with would prove too many to mention. It is remarkable that a man of such supreme power personally has never shown any tendency to be despotic or arbitrary. All who have served under him, have regarded him as a father and one to take an interest in the welfare of all with whom he came in contact. Whenever he be-

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came director of a corporation or enterprise for the sake of putting it on its feet, he was always ready to relinquish his power as soon as the undertaking proved able to go on without him. No more unselfish and disinterested hero ever adorned the pages of Japanese history. Though he is the creator of many a successful business now pursuing its way in Tokyo, and the maker of many prominent business men now occupying important positions in the empire, he has never in the least tried to take advantage of the dependence thus devolving upon him or the personal indebtedness of so many to him for his assistance. No man has ever felt himself the slave of Baron Shibusawa, which is a wonderful character to achieve in the business world of Japan. Though his relations with business enterprises in Japan have been wide and various he has never assumed the rôle of a commander or general demanding obedience of his subordinates. Baron Shibusawa's relation with all has been that of counsellor and adviser. Indeed he has shown more interest in the cause in hand than in persons generally, which gives him a unique position in the industrial world of the country.

In this respect he is in the same category with such fathers of the nation as Prince Yamagata and Prince Ito, who devoted their lives to building up a new empire on the ruins of the shogunate; but unlike them, he never made any man a creature of his or insisted on depriving a single person of perfect freedom. While Prince Yamagata usually insisted on having the whip hand over all that he came in contact with, Prince Ito was usually unselfish and distinterested; and Baron Shibusawa has been a man like Prince Ito.

Baron Shibusawa was 36 years of age when he founded the First Bank (Dai Ichi Ginko). For 46 years he has been its chief manager, and under him its success has been phenomenal. Among the many able assistants on his staff was Yunosuke Sasaki, who has now succeded him. When Baron Shibusawa started in business, commerce and finance were but little understood in Japan; and he had to fight his way steadily to bring about the establishment of proper economic institutions and the introduction of modern commercial practice. In his youth the merchant was still despised as the lowest class of the nation. No merchant could be a gentleman. By his life and character as well as by his efficiency Baron Shibusawa showed Japan that a business man could not only be a gentleman but even a nobleman.

Baron Shibusawa saw early that no country could properly achieve its destiny without wealth, and he set about providing means to increase the wealth of his country. The proud position to-day occupied by Japanese trade owes not a little to the early endeavours of Baron Shibusawa. Now that he has lived to see the nation's exports largely exceed its imports, he feels that he can retire from worldly activity with a satisfied mind. His declining days he will devote to thoughts of humanity. He has always taken a deep interest in welcoming to Japan all strangers that visit her shores, and has done much for the promotion of better relations between his country and the United States. Japan has no example of a more unselfish devotion to national interests than she has in her great merchant prince, Baron Shibusawa.

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JAPANESE NATURAL INDIGO

By A. OKADA

FROM very ancient times Japan has been using plants in the manufacture of dyestuffs. Red vegetable colour was made from the *subô* plant, yellow from the *ukon*, purple from the *shikon* and dark blue from the indigo plant. The indigo plant is naturally wild, and is found only in Japan. This plant has been used for colouring purposes even from the time of the gods, as may be seen from the myth of the two goddesses, Amanoshitateru-hime and Konohana-sakuya-hime, who were one day taking a walk in a field, when a white bird came flying along and alighted in front of the two goddesses. It had in its mouth a wild plant, and was apparently suffering from pain. The goddesses thought that the bird suffered from colic and that it was asking them to give it the juice of the plant it carried in its beak, to cure the trouble. The divine ladies extracted the juice of the plant and gave it to the bird to drink, when the creature was at once relieved and hopped about in health and delight. But while the juice was being poured into the bird's mouth, some of the liquid fell on its white feathers, turning them the colour of the sky. Then the two goddesses knew that the goddess Amaterasu O-mikami had come to them in the form of a bird to bring them a beautiful colouring matter for dying their robes; and they offered profound thanks to the Sun Goddess for the favour. After that they always wore clothes of sky blue, dyed by the juice of the indigo plant. This is the first mention of dyed garments in the annals of Japan.

There is no doubt that the myth has reference to the wild indigo plant of Japan; and this is why the dyeing fraternity of Japan always worship the goddess Amanoshitateru-hime as the ancestress of their profession.

The best indigo plants grow in the province of Awa in the island of Shikoku, those produced in Settsu and Bizen and Bicchu coming next in order. The *daimyo* of Awa in ancient times derived a conserable portion of their revenues from indigo cultivation, on which they levied a tax. At one time the tax was so heavy that the farmers rebelled against the bad governor who imposed it.

The Japanese method of cultivating the indigo plant and making dye from it is somewhat different from that of other countries where this industry is carried on. The seed is always sown in red soil; and the fertilizer used is pulverized her-

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ring. Seven or eight plants are set together an inch apart in bunches. The soil must be dug a foot, five inches, deep in a furrow, on the bottom of which the seeds or plants with pebbles are placed and covered to a depth of six inches. A porous soil which takes water quickly and as quickly dries is best for indigo cultivation. The plants must be kept quite clear of weeds and insects. During the months of April and May, August and September, the plants have to be weeded every other day; but in June and July it should be done every day; and in October, November, December and January every third day is sufficient. Many farmers sow their indigo between the rows of wheat drills, as wheat land is good for the plant. In the silk districts the indigo plant is cultivated between the mulberry trees as a subsidiary undertaking. Drought is the most injurious thing that can happen to indigo, as it reduces the amount of blue accumulating in the leaves. The indigo harvest should not be reaped in wet weather, as the leaves should be dry when the plant is cut down. It is rather a difficult matter, as sometimes the harvesting has to be postponed too long on account of weather, and then the plant comes out in seed, which greatly weakens the strength of the dye.

After reaping, the plant has to be exposed to the sun till throughly dry and then it must be wrapped in straw sheaves of about a foot and a half long. To extract the juice or colour the indigo is put into a receptable specially designed for the purpose and boiled at a degree of 130 F; and after some three hours the water is a purple colour. The water is drained off into another vessel and lime water added, when in about half an hour a muddy deposit of indigo-black is seen. The indigo is then boiled again for a few hours, after which it is steamed in a sack until the lime is removed, leaving nothing but pure indigo.

Japanese natural indigo is greatly admired abroad on account of its vividness, the same tint as the sky which appears in the paintings of Hiroshige, in which indigo was used. Cloth dyed with Japanese indigo does not fade, the colour remaining fast until the material is threadbare. On account of primitive methods of manufacture the price of Japanese indigo is comparatively high and the output limited. Owing to the increased use of artificial indigo the cultivation of it in Japan decreased. Ten years ago the indigo plant was widely cultivated to meet the growing demands of the coloured textile industry; but German artifical dyes drove the natural indigo out of the market. Now with the stoppage of imports from Germany the demand for natural indigo has revived, and new companies for promotion of the industry have appeared. The most important of these is the Daido Indigo Manufacturing Company with a capital of one million *yen*, which, since the cessation of German imports, has been making a profit of 20 per cent. Whether the demand for natural indigo will continue after the war is another qusstion.

As the indigo industry is an ancient one in Japan those who follow that trade in this country are well skilled in it, as well as in the cultivation as in the dyeing. The dye is used almost universally in colouring the clothes of the common people, especially the cottons worn by children, which are turned out in patterns too numerous and complicated for description.

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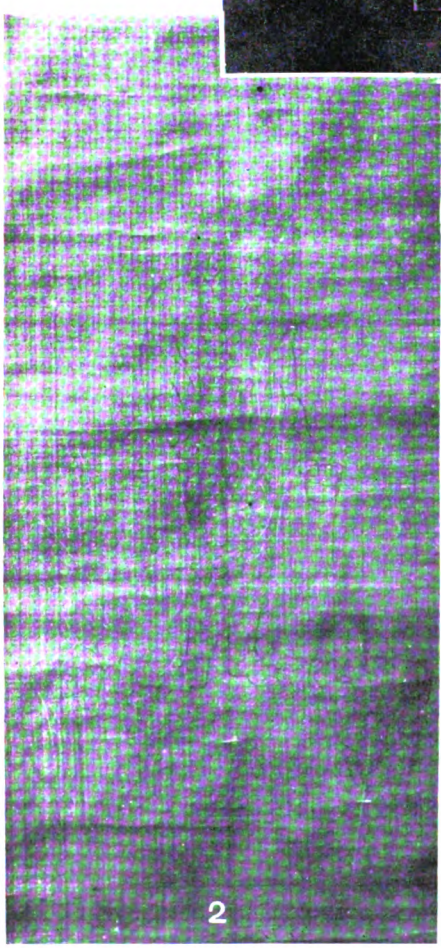

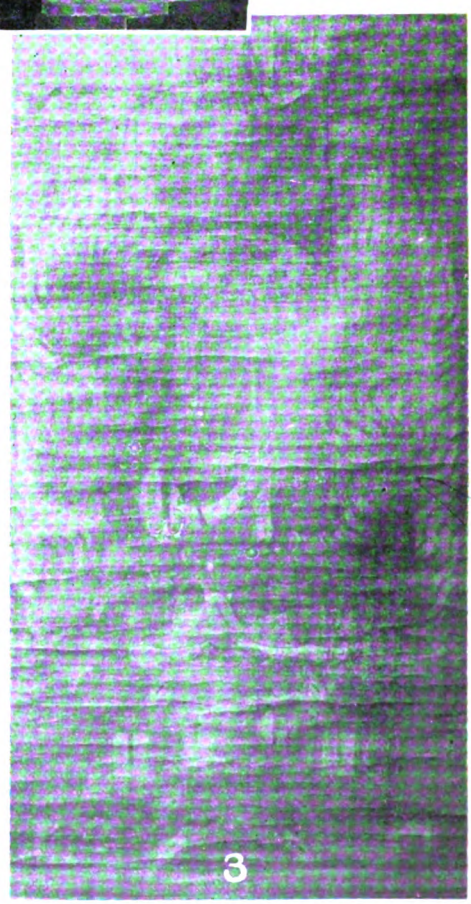

1. WOODEN FUDO, KAMAKURA PERIOD OF ANCIENT TIMES, NOW IN THE IMPERIAL MUSEUM

2. TWO NOTED FUDO PAINTINGS

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1. WOODEN IMAGE OF FUDO 2. AND 3. TWO WOODEN STATUES OF FUDO IN HASE TEMPLE

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FUDO-MYO-O PHILOSOPHY

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ALL the Buddhas which bear the name of Nyorai, (in Sanscrit, Tathagata), have three different faculties ascribed to them: namely, Self-enlightenment, Capacity for Preaching, and Possession of the Rod of Punishment. While the Buddhisattva represents only the preaching faculty, the Myo-o personifies the third quality of the Nyorai Buddhas. In short, the task of the Myo-o Buddhas is to open the ears of those too prejudiced or stubborn to hear the teaching or preaching of the Buddhisattvas by punishing them as they break the commandments. The Myo-o Buddhas are, therefore, always represented with appearances that inspire terror in the beholder.

Fudo is the chief of the Myo-o Buddhas, and he is one of the most popular gods in Japan. Seated, with a countenance calculated to cause fear in all eyes, on an immovable rock among flames, he holds a sword in his right hand and a rope in his left, and is regarded as a partial incarnation of the Dainichi Nyorai treated in the April number of the JAPAN MAGAZINE. The idea is that Dainichi sometimes condescends to assume the form or body o Fudo to rescue people from their obstinacy.

According to the sutra, Fudo should be a fat person, and rather ugly and repelling in appearance, modeled after the youthful slaves of India. The reason why Fudo was obliged to assume so low form of humanity is very interesting. All the other Buddhas have some form of oath to keep; and Fudo, too, has his, which is to deliver people as a servant. And his appearance shows that neither flames, ropes nor fear will prevent him fulfilling his duty. If one examines the iconography of Fudo there will be ample proof of this.

The flames of Fudo stand for wisdom which burns off all dross and wickedness that hinder the progress of the spirit. Sometimes among the flames the beaks of mystic birds are depicted; these are the *Garuda*; and the duty of these birds is to devour the wicked dragon; and so the Fudo flame is called the *Garuda* flame. The sword in the right hand of Fudo signifies that the god has power to cut off the three most wicked passions of man, as well as despatch all man's spiritual enemies. The rope indicates that all who

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are too prejudiced to hear the teaching of Buddha, Fudo, will bind and bring to the place of enlightenment. The lotus flower on the head of Fudo suggests the numbers he has saved: that is, the people; he is carrying all who believe in Buddha, on his head. Every representation of Fudo shows a plait of hair hanging over his left shoulder. This symbolizes the unchanging mercy of Buddha toward men; he is always toward men as a father toward his children. On the brow of Fudo there are a few furrows; and these suggest his sorrows for the world of men. His left eye is closed and the other open, to say that one must keep an eye to the right path, and the other closed to the way of evil. One upper and one lower tooth project between the lips of Fudo, causing him to have a cynical grin, which sympolizes his outbursts of anger against the demons that afflict mankind, and his mercy toward man. The colour of Fudo is a sort of blue-black. In the Dainichi sutras blue and black are represented as possessing the power of destruction.

On either side of Fudo stands a youth; the one calm and gentle; the other with a red face and a weapon called the *sanko*. The good boy is called the *kongaradoji*, and stands for susceptibility to the teaching of Buddha; the other lad is known as the *seitakadoji*, and symbolizes the bad nature that is averse from the truth of Buddha.

Such is the meaning of Fudo as suggested in the sutras and the esoteric documents available. In this matter the student owes much to the priest of Ajari, Gonda Raifu, president of Buzan University, belonging to the Shingon sect of Buddhism.

Faith in Fudo has been popular in Japan ever since the 11th century; and the popularity is due no doubt to the belief that he is the sworn servant of mankind and will assist and deliver all who believe in him. One of the most famous shrines of Fudo in this country is at Narita, eastward of Tokyo, where many devotees go from the capital, leaving in the temple coffers more than one hundred thousand *yen* annually. The Meguro Fudo is also famous; and, of course, there are many other temples of Fudo in Tokyo.

The devotion indicated by the number of carved images of Fudo seen in Japan is immense. Many of these images come down from ancient times; and some of them are masterpieces from the point of view of religious sculpture. Among the great state treasures of Japan there are no less than 78 images of Fudo. The yellow Fudo in possession of the Onjoji temple at Omi is the oldest painting of the god in Japan; but such care is taken of the piece of art that it is very difficulty to get a look at it. A similar painting of the same period is preserved in the Manjuin at Omi, but at present it is a state treasure at the Imperial Museum in Tokyo. This Fudo is standing on a rock with the usual sword and rope; but the body is yellow, and there are no attendants. The picture of Fudo at the Myo-o-in on Mount Koya is also from the 11th century, and is very beautiful as a specimen of ancient art, following the directions of the sutra faithfully.

It is well to note that there are various forms of Fudo, not in accordance with the directions in the sutras. These no doubt are the children of the fantastic imaginations of certain devotees from time to time, through the centuries during which Fudo has been worshipped in Japan.

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JAPAN AND RUSSIA

By OTOHEI SUZUKI

IT is indeed a matter of sincere congratulation that Russia and Japan have recently entered into closer diplomatic relations by the new Convention just signed, which will doubtless make for the peace of the Far East. The prejudices and revengeful feelings created by the late war are now softened and will soon altogether disappear and Japan herself will much benefit by the change, especially in her activities in Siberia. Thus the European war has brought Russia and Japan closer together by making Russia dependent on Japan and by Japan's readiness to respond to Russia's need. It is mutual gratitude that has led the way to the new alliance.

Japan's commercial and industrial interests have been enormously helped and developed by the European war, causing the rise of numerous new industries and undertakings, to the great increase of the nation's productive capacity. One of the markets to which Japan looks forward to with much hope is Siberia. With the disappearance of German trade in Russia that country will have to depend more and more on itself, and Japan can have some prospect of participating in the supply of demand. England and France are already looking forward to a large share in Russian trade, and for this purpose are establishing banks and making every preparation. In Russia sales are on such long terms of credit, sometimes three or four years, that foreign exporters could not well meet the situation without special economic facilities. This feature of Russian trade Japanese exporters and manufacturers have not yet fully realized, and so they have not been prepared to meet it. The Germans well understood the difficulty and had arrangements for obviating it. They never waited for a Russian order to be given, but saw long beforehand that such an order was likely, and had the goods all ready to fill it as soon as the Russians decided to give the order. Owing to the long credit system the price was exorbitantly high, and the banker advanced the money; so that the profit

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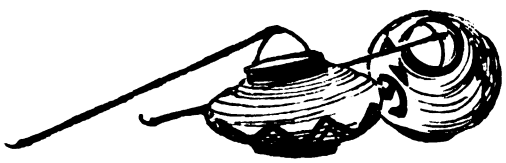
to the German firm was naturally large. In this contest between the unsophisticated economists of Russia and the shrewdness of German traders the latter always had the best of it.

Thus the commercial position of Germany in Russia before the war was very strong, while that of England and other countries was unstable; and this is why the British are now making up for lost time by preparing efficiently to enter the vast trade fields of Russia as soon as the war ends. Japan, too, must pursue this policy if she is to take full advantage of her new relations with that country. The organization of a Sino-Japanese bank is useful and necessary, as is contended, but the establishment of a good Russo-Japanese bank is still more necessary to afford facilities for trade between the two countries. As Russian bankers hold this opinion as strongly as do the Japanese, there should be no delay in having such financial institution.

After the war is over Russia will no doubt take steps to extend her trade in Asia, especially in Asiatic Russia, and she will require much machinery that Japan can very well furnish if we are ready to undertake orders. Already Russia is beginning to look to Japan for capital; and she will also look to us for goods, especially machinery of all kinds. Even now we are supplying Russia with all kinds of electric apparatus and equipment. Japan may not only find a sphere of consumption for her immense industrial output caused by the war, but she may even hope to find in Siberia a field for immigration to relieve her surplus population.

The most attractive feature of the new compact with Russia to many Japanese capitalists is the right it gives Japan to navigation on the Sungari river, which has hitherto been limited to Chinese and Russian ships. The right of navigation on this river will enable Japan to bring out the products of Manchuria to the world's markets more conveniently and cheaply, as well as create closer trade relations with Russia and China. It is to be hoped that the business men of Russia and Japan will coöperate for the conclusion of an economic and commercial alliance as useful and complete as the political alliance just concluded; and the benefits to both countries will be very great indeed.



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MORE QUEER CUSTOMS

By S. YAMASHITA

IN the last number of the JAPAN MAGAZINE occasion was taken to describe some unique marriage customs prevailing in certain parts of Japan. In this number some remarkable forms of amusement will be narrated. Among these one of the most striking is the bull fight. The disposition of human beings to take amusement out of seeing a contest between animals seems universal, and is probably due to man's inherent love of fighting. The bull fights of Japan are very little like those far-famed animal contests one hears of in Spain and elsewhere. The most noted districts for bull-fighting in Japan are in the neighborhood of Uwajima in the province of Iyo in the island of Shikoku, where the fight is not between bull and man, but between bull and bull. The arena selected is usually some valley secluded in the mountains, where terrace-like seats are formed and a big crowd invited. The arena is very quickly and simply prepared.

On the day appointed all the bulls of the neighborhood, that intend to participate, come together with their masters, sometimes as many as a hundred animals, each animal with its name embroidered on a girt about its body, the band being of woolen cloth or crêpe. The bulls look very proud and grand in their outfit awaiting the fight. The bull representing a certain district or village is brought in, led by the principal man of the place and his followers, with great éclat.

The fighting seldom begins before noon; and the commencement is not unlike an ordinary wrestling match. The names of the animals are called out, and the beasts then respond by entering the arena from the respective stations, east and west; and no sooner do the animals see each other than their tempers rise and the fight begins. Each side has its umpire supervising the match, just as in the case of wrestlers. The umpire holds in his hand a wand of split bamboo with which he whips or goads his bull to the contest. As soon as a bull attempts to run away, or holds out its tongue lowing, it is adjudged worsted and must retreat in disgrace. When the victor perceives that his opponent is beaten, he usually begins to put on airs and tries to gore him as he runs, or is being taken away; but the owner of the victor has to take the beast in hand and prevent this, if possible. The two contestants are then brought to a secluded spot and treated for recovery or congralulation, as the case may be. The victorious bulls have conferred on

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them each a five-coloured *hogei*, which the animals bear off in triumph after the fight is over.

The spectators often number as many as a thousand; and as the fight proceeds, they sit around on the terraces, eating and drinking and acting as fans to the bout. It is the custom of farmers to fatten up their bulls and give them special treatment and training for some days before the fight. This custom of bull-fighting is also practised in parts of Echigo and in the island of Oki.

Another rather strange amusement in Japan is the Tortoise dance of Hiroshima, which takes place in January. The figure of a tortoise is cut out of a board; and to each of the protruding feet and to the head and tail are attached copper coins, for weight. The wooden figure is set in the middle of a large sitting room, and ten or fifteen guests assemble around it, fanning it vigorously, crying: *Dsubombo-ya! Dsubombo-ya!*, which means *kame* or tortoise. By force of the fanning the figure rises or movse on the floor; and each tries by fanning to prevent the figure approaching him, as the person against whom the figure rests must give a forfeit: he will be compelled to crawl three times like a tortoise about the room among the guests. Ladies are generally the most vigorous in fanning away the figure, as they above all things dislike the indignity of having to crawl about the floor like a tortoise. Yet they are as often beaten as not, and so are obliged to amuse the gathering by imitating the tortoise. This game is popular even among high-class families, as well as among the commonality; but more so among the upper set. It is not so amusing to common people to have to crawl about the floor in this manner, as they do it as a matter of course without awkwardness, and there is nothing funny to them in it.

The quoit-throwing of Kushikino in Satsuma is also a form of amusement somewhat unique even in Japan. The game is practised chiefly among boys. Groups of boys arrange themselves on either side in lines about 240 feet apart, one side westward and the other eastward. From the west side a lad advances with an iron ring about 5 inches in diameter, throwing it towards the opposite side. At this moment a boy from the east side advances and puts a bamboo pole through the ring, which if he succeeds in doing, he at once hurls the ring back towards the opposite side whence it came. This is repeated until he fails to put the pole through the ring, when he is counted out. The side which has the fewest failures is victorious. Each one who fails is made a prisoner of war by the other side, so that victory is judged by the number of prisoners.

Another queer mode of amusement is the Tug-of-war of Obi in Hyuga province, a game celebrated in honour of the moon. On the 15th August according to

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the old lunar calendar it was an old custom to honour the moon by offerings of *mochi*, persimmon and chestnuts, all over Japan. And this is the day chosen for the rope game. In the evening the young lads of about 15 years old come together in nothing but shirts and turbans; and, dividing into two groups, they engage in a tug-of-war with a rope made from materials the boys have collected during the previous months.

The *Shiranuhi* of Suwo is also a remarkable custom of ancient origin. In old times the Unknown Fire was said to be seen floating over the sea of Higo in Kyushu, the Castor and Pollux of ancient tradition. It was left for the people of Suwo to attempt to imiate this strange fire for amusement. At the fishing village of Akihonoura the young men of the place take a holiday on the 7th of June, old calendar, and prepare their entertainment on the decks of the ships in the harbour. Lanterns are hung on the masts of the ships and along the beach, where mats are spread on which they sit and feast to music and singing. More than a thousand candles are got ready. At nine p.m. the Buddhist temples of the village ring out the announcement in unison, at which signal all the boats and ships light up their red lanterns and move out to a position off the coast. Hundreds of candles are then lighted and stuck on small pieces of board and turned adrift on the furface of the sea, the ships moving among the drifting candles. Such is the amusement known as the *Shiranuhi*, or Unkown Fire. The day of the celebration is a date sacred to Benten, goddess of the sea.

In many provincial hamlets there is a pastime known as *Yamijiru*, or dark soup. On a certain day, or preferably at night, a large quantity of soup is prepared in a big cauldron in a kitchen, each youth taking part in the fun, bringing something to add to the soup, such as fish, turnip or other vegetable, and what each drops in is a secret. After the soup is cooked all sit around and partake of it, fishing for the strange things it contains, which constitutes the amusement. The contents of the soup naturally depend on the place, localities near the sea furnishing ingredients quite different from those inland. In some places, such as Tamba, the young men go and fish for what they put in the soup; and the custom is known as *mekuragui*, or blind eating, as they go at night and are supposed not to know what they catch; and thus the surprise is greater when the soup is attacked, to find some fishing out such undesirable relishes as water-lizards, frogs or tadpoles.

The flower processions of Nemuro are an interesting form of amusement, but found only in Hokkaido, having their origin probably with the efforts of Buddhist priests in ancient times as a device of worldly wisdom to inculcate religion. In the month of April after the snow has gone young girls, sometimes as many as

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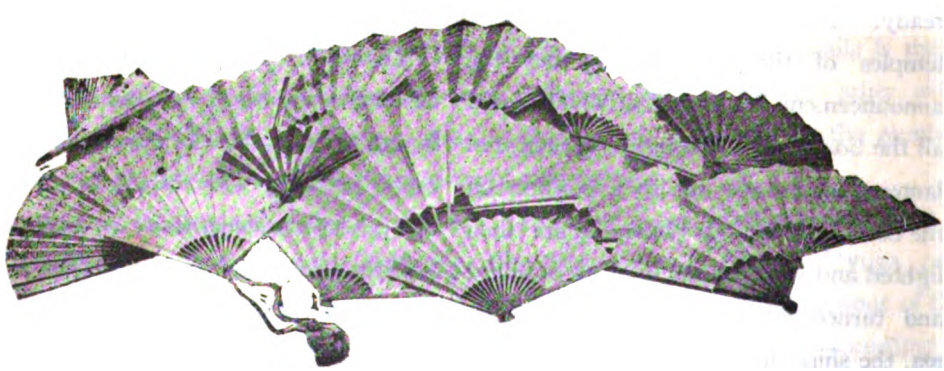
several hundred, march around a Buddhist temple preceded by a priest or two, all bearing flowers. On the first day the procession is made up of little girls; but on the second day the older girls form the procession. Though originally the custom had some religious significance, now it is not so, as most of those taking part in it have little or no interest in Buddhism. But it is a pretty sight, and so it is continued from year to year. Parents regard it as a fine occasion for dressing up their girls and showing what beautiful clothes they have and how pretty they look in them; and those who wish to see the prettiest girls of the place and have the chance of selecting a wife may thus go and get the necessary knowledge in a happy and innocent manner. The spetators admire the procession as living flowers, which suggests love-making, always a fitting pastime for newly settled places.



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THE AINU

By Y. KIKUCHI

AS almost everyone familiar with Japanese history knows, the Ainu represent the aborigines of Japan; and their remnants are still a rather primitive tribe inhabiting the regions of Hokkaido and Saghalien. The present population numbers scarcely more than 20,000 and the number is not increasing.

It is supposed that about one thousand years ago the islands of the Japanese archipelago were inhabited by Ainu, more especially the main island; and that they were partially exterminated and driven gradually northwards by the invading Yamato, the ancestors of the modern Japanese race. The Kashima shrine of Hitachi and the Katori shrine of Shimosa are dedicated to gods who were great leaders among men in the days of the wars with the Ainu. There is every reason to believe that the Ainu bravely and obstinately resisted the advance of the Yamato northwards; every foot of the way had to be fought for. But under the leadership of great warriors like Prince Yamatodake-no-Mikoto the savages were subdued and Japan brought under the rule of the Yamato race. The methods of subjugation adopted then did not vary much from those now used in the suppression of the wild tribes in Formosa. The Prince marched triumphantly northward as far as Hitachi, where a great barrier was erected, as is still done in Formosa, to keep back the tribal assaults of the savages. The ruins of some of these ancient barriers are still to be seen, such as at Shirakawa and Nakoso, mentioned in Japanese literature.

The troops engaged in the subjugation of the Ainu were not ordinary soldiers. Every step gained they occupied, and tried to cultivate the land, bringing with them their wives and families. It was not only an armed movement but a migration as well. Even Emperors participated in the work of subjugating the savages and colonizing the lands taken. The names of the Emperors Keiko, 71-130; the Emperor Nintoku, 313-399 and the Emperor Yuryaku, 457-499, A. D. are mentioned in this connection. It is also recorded that a distinguished warrior named Abe Hirabu in 648 attacked not only the Ainu savages but also a powerful race inhabiting north Korea, who had come over and instigated the Ainu to rebellion.

The official policy of the time was evidently to exite fear in the savages and keep them in terror of opposing their conquerors, and at the same time to civilize and bring them into harmony with Yamato life and customs. The Ainu that submitted and were absorbed by the Yamato, were in turn used to attack and subdue their obdurate kindred; those who surrendered and accepted the Yamato rule became the best warriors in overcoming the remaining aborigines, since they were quite familiar with their secrets and customs, as well as with the geography of the country. The Ainu who submitted were granted self-government as far as possible, the most powerful tribes and families being set over the weaker ones. It is remarkable that the Ainu were made Japanese citizens and naturalized. Many of them however were given to the samurai as slaves or servants. It is also worthy of remark that from of old it has never been the Japanese habit to illtreat or injure prisoners of war, which respect for humanity may have been due to Buddhist teaching, which had usually been respected by the Imperial House. There is reference in

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Japanese history to the despatch of 23 Korean nuns who were naturalized in Japan, to teach Buddhism to the Ainu and seek their conversion. And Ainu who became priests, were accorded special treatment. Indeed it is probable that it was Buddhism that first introduced civilization among the Ainu. Thus by sending Buddhist teachers to the savage tribes of the north the Yamato were carrying out, a thousand years ago, what Christian missionaries are now endeavoring to do among the semi-barbarous tribes of the world.

During the 25 years reign of the Emperor Kwammu, when General Tamura-maro was sent to subdue the Ainu rebels, great progress in their civilization was made in the Mutsu districts. At that time the southern half of Rikuchu passed under the jurisdiction of Japan and a government was established there. The headquarters of the Ainu forces had been at Izawa; but the Imperial troops advanced from two directions, through Rikuchu and Mutsu. From Echigo northwards the tribes yielded earlier than elsewhere, as these came more in contact with the Yamato. Those isloated by mountains and islands held out longest. The Mutsu districts in time enjoyed peace, and the obedient Ainu were absorbed into Japanese life and civilization, being given title and rank as Japanese subjects; but in the Dewa districts there was frequent rebellion, until complete subjugation was effected by General Ono Harukaze, and then those Ainu who refused to obey emigrated to Yezo, now Hokkaido, the remnants in Honsho being gradually assimilated with the Japanese.

In the year 1057 there was a great rebellion among the conquered Ainu tribes, led by one Abe Yoritoki, who had been granted a high position among them. Indeed he grew so proud of his power and influence that he dreamed of freedom and an independent kingdom of his own. But Yoriyoshi, of the Genji clan, in time brought him to order and the rebels were put down. Kiyohara Takenori, another Ainu leader, greatly assisted the government in subduing Abe and his followers. And so Takenori was made governor-general as a reward for his distinguished services, and acquired a powerful influence among the fellow tribesmen. But too much power turned his head also, and he imitated Abe in fancying he could acquire independence, and was conquered by Yoshiiye the son of Yoriyoshi, Fujiwara Hidehara taking his place as governor-General. This was about the time that Yoritomo established his military government at Kamakura. As Yoritomo quarrelled with his brother Yoshitsune whom he attempted to kill, the latter sought refuge with Hidehara who refused to surrender him. A man who could thus defy Yoritomo, must have had a great influence over the Ainu. But after his death he had no son fit to take his place, and the last great Ainu family passed away.

Of course the assimilation of the Ainu was not a rapid process; it occupied centuries of struggle and patience. It is remarkable that so powerful a race as the Ainu could be absorbed by another race at all. But the Ainu lacked the virtue of unity; they were more concerned with individual leadership and prowess than tribal interests, and were often found to be betrayers of their own cause. They also had the immense disadvantage of possessing no ruler like the sovereign of Japan. Thus in spite of their strong individual traits and their great courage as a race they could accomplish nothing. Those of the Ainu that settled in Hokkaido, have preserved their racial characteristics even down to to-day. Those left on the main island have been so completely absorbed that no trace of them can now be found. Indeed the assimilation of the Ainu in Japan proper is more complete than any similar amalgamation of races in western countries. History is full of examples of conflict between divergent races; as, for instance, the Maioris and the British, the English and the Irish, the Germans and French in Alsace and Lorraine, the Poles and the Slavs, and so on. The complete assimilation of the Ainu proves that while the Japanese race may not be readily assimilated by other races, it has at least the capacity to assimilate alien races and absorb them beyond identification.

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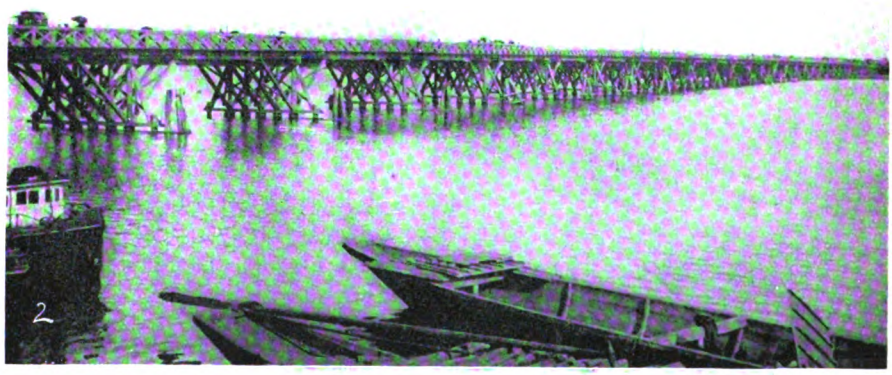

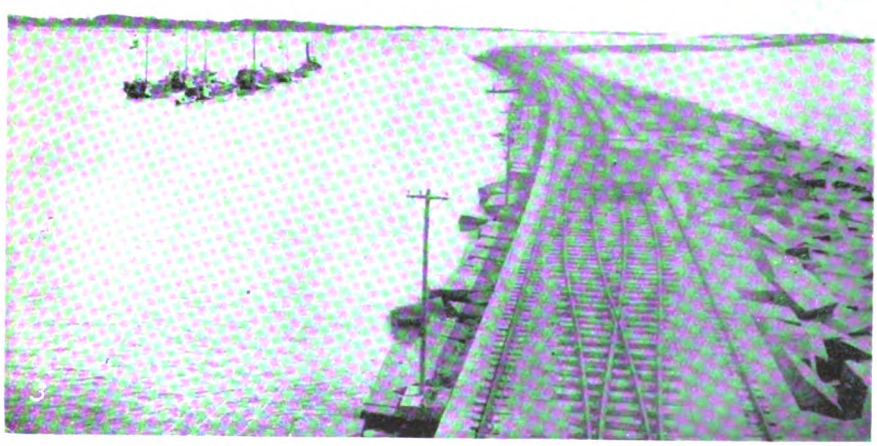

1. NIIGATA MARKET 2. THE FAMOUS BANDAI BRIDGE
3. NIIGATA HARBOUR

SCENES FROM NIIGATA

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HAKUSAN PARK

NIIGATA SCENES

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NIIGATA

By Y. TODA

THE city of Niigata is one of the busiest centers of province of Echigo. It is connected with Tokyo by the Hokuyetsu railway, which has its terminus just before it crosses the Shinano river by the great Bandai bridge, 2,500 feet long, as it approaches the city. Situated near the mouth of the Shinano river, Niigata faces the Sea of Japan, while sand dunes protect its western side. Thus stretched along the coast the streets running east and west are short and those north and south are long. The present population of the city is about 65,000.

Being one of the largest ports facing the Japan Sea Niigata has enjoyed great commercial prosperity even from the days of the Tokugawa régime. When Lord Makino took up his resience there as head of the Echigo clan, he built a castle at Nagaoka and did all in his power to promote the commercial importance of Niigata, the citizens of which were exempted from taxation with the hope of greatly increasing the population. Under such encouragement the place experienced rapid development.

Though the big river and the great bridge which crosses it were formerly regarded as picturesque advantages to the city of Niigata, they are to-day looked upon as drawbacks to its interests, as it is inconvenient to have to cross the bridge to connect with the railway, while the bridge itself, being constructed of wood, is rather too flimsy for a permanent structure. In the old days Shinano river was a highway for inland navigation, but in recent years the mouth has become filled up with silt and sand, and navigation is impossible. From the year 1910 onwards a system of dredging was carried out, but without any very satisfactory result. On account the immense downflow of mud from the upper reaches of the river it soon fills up again, and riparian work is also very difficult.

In the latter days of the Tokugawa rule it was thought that Niigata would become a great port for trade with Russia; but results have not at all come up to expectations in this respect. Although the city produces sulphuric acid, lacquered ware, woven tissues, mats, umbrellas and matches to the value of 800,000 *yen* a year, but a small proportion of these is exported to Vladivostock, Tsuruga in Echizen having detracted greatly from the importance of Niigata as a port.

Niigata carries on important public works and has good educational facilities, having seven primary schools, one Middle and one Girls' High School, besides a Commercial School and a medical college. There is also the prefectural Reformatory and the orphanage, as well as the school for blind and deaf persons, and a prisoners' protective association. The Prefectural Office and the Office of the Department of Communications are fine buildings. Niigata has also a number of places of more than ordinary historic interest. The

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Hakusen public garden toward the south of the city has many fine old pine trees surrounding the shrine of the same name. Ascending the hill one has a splendid view of the Echigo plain and Mounts Yahiko and Tsunoda beyond. The late Emperor once visited this garden and enjoyed the view from the hill. There is a song which sailors sing as they enter the port, to the effect that the heart of the sailor lad is always elated as he sails into the harbour of Niigata and sees the pines of Hakusan shrine rise though the mists of dawn, reminding him of happy days under them with sweethearts of now or long ago. There is another pretty hill northward along the seashore, called Hiyoriyama, on the summit of which stands an observation tower used by shipping agents in the old days to see when their vessels were approaching the harbour, and which now affords a good view of the environments of the city, as well as the plains and the sea, Sado island risking like a purple gem from the distant ocean.

Owing to the heavy fall of snow experienced in Niigata every winter the roofs of the houses are different from those of Japanese houses in other cities, being for the most part covered with shingles instead of tiles, the shingles having stones laid over them to keep them from being blown off by the fierce sea winds. The houses are quite low, with long, projecting eaves to keep the snow off the sidewalks, which render the interiors somewhat dark. The soil of Niigata is mostly sand, as much as a hundred feet deep, it is said; and consequently the willow is the only tree that thrives on the streets of the city. The town is intersected by numerous streams and canals, necessitating still more numerous bridges, as many as 150 in all. As the river and canal sides are lined with willows, Niigata is called the city of willows, streams and bridges. In this way Niigata somewhat resembles Osaka.

In modern times Niigata is more famous for its beautiful women than for anything other one thing. It is said that the long bracing winters so modify the effect of the sun as to produce a peculiar complexion, very white and tender, as the Japanese say; and this complexion, combined with a certain curve of the neck, which distinguishes the Niigata lady, is said to give them an advantage over all other Japanese women. The Niigata girls are among the most noted *geisha* in Tokyo; and for this reason the people of Niigata prefer a family of girls to boys, and so are different from all other citizens of Japan. The restaurants of Niigata are naturally famous, as they are supposed to have the prettiest girls of any place. The two most noted are the Yukinaritei and the Nabejaya, which have special dishes of their own, served nowhere else in Japan, and the cooking is renowned.

Another distinction of Niigata somewhat paradoxical as it may appear, is that most of the manual labour of the city is done by the women, who are the hewers of wood and drawers of water to the community. It is quite a common sight in Niigata to notice women pulling heavy carts along the street. And the women of Niigata are given name squite different from those used in other parts of Japan, where female names are usually those of plants or objects in nature, represented by ideographs having a pretty significance. But the Niigata names for women are usually meaningless, as Hin, Chin, Rita, Sase or Oso, which strike the visitor as very strange, even ludicrous. Niigata is the only city in Japan where one can have oysters served in summer. Another remarkable thing about the city is that the Bon dance there is drummed out on cask heads. Though Niigata is not growing as other cities in Japan, it is a fairly prosperous place; and is always a pleasant spot to visit, especially in the snow season.

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JAPANESE RAGMEN

By S. YANOUCHI

AMONG the poor of Japan there are ragmen, though they do not collect bottles, as do their confréres in western countries. And among Japanese ragmen there are classes or ranks, the lowest being those who go about with a basket on the back, picking up, with two sticks fastened together to form tongs, bits of paper and rags they chance to find along the streets and in the gutters of the city, including old tins and pieces of iron as well. A second and higher class is represented by those who go about with a cart on which are large baskets or boxes to hold the odds and ends they find by the way. These, as they go along, cry out: *kusu wa gozai!* or more fully, *kusu no oharai wa gozaimasen ka?* which means: Have you no old paper or rags to sell? The highest class of ragmen keep their own shops, where they buy such odds and ends as are brought to them by the two lower classes, and in some cases they have collectors that go out for them.

The lowest class of *kusuya* are usually persons of questionable morals, and will carry off anything that comes in their way, from the dirty scraps of paper along the highway to the clothes hanging out to dry. These men have no capital wherewith to buy, and they have to get what they can for nothing. The second class can pay for what they get, and deal usually in old newspapers. They carry their purchases to their little establishments in the poorer suburbs of the city, where the cargo is assorted by nimble hands. Nippori in the northwest of Tokyo is a favorite resort for ragmen. There they have as many as 300 houses all engaged in rag picking. Mountains of rags and waste paper are everywhere about, and a brisk trade is carried on, as may be seen from the banks and postal facilities of the district.

Among the higher class of ragmen there are divisions of trade, some dealing in woolen rags, some in cotton and some only in paper, while others again deal in waste string. There are a great many kinds of rags known to the trade, including woolen, cloth, cotton, silk, muslin, dyed rags and undyed and so on. For each kind there is a special dealer. It can be said that there is no kind of textile

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refuse or paper that is not made use of in the Tokyo *kuzu* trade. Of course there are as many kinds of paper as there are of rags, including various colors, qualities and so on.

The cotton rags are used for making course paper in foreign finish. Rags with dye in them have the colouring matter taken out, and the dye is used for coloring porcelain, especially the indigo color. Other dyes are used in colouring paper. Silk rags have various uses, the larger pieces being of value for covering the bats for battledore and shuttlecock, or for doll dresses. Cotton waste, especially that of red and white colour, is used for cleaning or wiping machinery. There is a big demand by the factories for material used in wiping and cleaning machinery; and parts of old clothes or bits of waste cloth are employed in this way, as well as the usual cotton waste. Rags are also used for pen-wipers, erasers, and making toys. Muslin is usually unraveled and the thread again made into yarn for weaving, which work is in itself a specialty. Waste hemp and jute are used for hair in plaster and for making thongs for cheap *geta*.

In former days the rag centers were sources of danger from disease, as they were great germ-breeding places; but now the police insist on the rags being disinfected, and the dealers have to have special rooms for their rags; so there is no longer any danger from this trade. This has added considerably to the expense of the rag dealers, for the buildings must have metal roofs, and brick walls going below the surface of the earth so as to prevent rats entering, these pests being noted carriers of disease germs.

Since the outbreak of the war in Europe the price of rags has risen considerably, as there is a great demand for woolen rags to make shoddy used in most of the army cloth sent to western countries. Owing to scarcity of paper the price of waste paper has gone up a good deal too.

Though the ragmen are regarded as the lowest class of merchants in Japan, some of them make money at it and are quite well off. In former days the lowest class of *kuzuya* was a more dangerous character than he is to-day. There is a story told about one of these ragmen of the Tokugawa days, who used to rob jewelers by going into their shops and asking to see precious stones. While examining the jewels, he would manage to slip one into a piece of paper with which he blew his nose and then threw the paper into the street. An accomplice would come along as a *kuzuya* and pick up the dirty paper in the usual way; and so they would go on from shop to shop, reaping a harvest. Police detectives often disguise themselves as ragmen when on duty, and are thus enabled to enter dens and places where otherwise they would be at once suspected. Frequently they are able to ascertain the whereabouts of thieves and robbers by this means.

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TRAINING OFFICE HANDS

By K. MASUDA

WITH the progress of modern civilization in Japan division of labour is becoming more and more pronounced, and the old-time custom of depending on apprentices is proving a failure. To produce efficient shop clerks, bankers and hands for commercial houses generally there must be something more in the way of systematic instruction and practice than was afforded by the apprentice system of old Japan. Even those who go direct from the home into office or shop have be given time for attendance at night school to fit themselves more quickly for useful service. Some of the larger firms have teachers come to their offices to instruct the younger members of the business at certain times in the day.

Such opportunities given servants and office hands are inspired usually by either the motive of sympathy with a sincere desire to help aspiring youth, or for the sake of producing efficient service, and sometimes happily both motives obtain in the same case. The motive of obtaining efficient service for the most part prevails among those who afford clerks and shop hands opportunities for self-improvement, though the desire to help the men personally is often apparent in the policy of certain banks and larger commercial houses. The Mitsu Bishi, the Okura and the Furukawa companies, for instance, lay stress chiefly on efficiency of service, while such firms as the Yasuda, the Tokai Bank and the Maruzen company give more attention to the personal improvement of the men they employ.

Such firms as the Yasuda and the Mitsukoshi obtain boys by advertizing for them in the newspapers; while the Tokai Bank and the Maruzen Company get their boys through recommendations of friends. The Yasuda Bank takes 36 boys into its employ every year, and the Mitsukoshi about a hundred boys, giving them their keep and educating them for the service of the firm. The boys have to be of good physique, of good character and have graduated from a middle school and be less than 22 years old. The Tokai Bank and the Mitsukoshi boys are usually about 13 years of age at the time of entrance, and therefore have only a primary school education. Before entering they are examined in English, Mathematics, composition, penmanship and so on, and the best ones are selected. The Yasuda Bank and the Mitsukoshi lodge all their boys in special establishments erected for the purpose. The boys in the employ of the Maruzen Company lodge at home as far as possible, only those far removed from home being lodged by the firm. The boys have to rise early every morning and clean their rooms and appear at the office at a certain hour. They return to their lodgings after five o'clock, and in the evening attend night school. The boys are allowed about three yen a month for pocket money and stationery; and are

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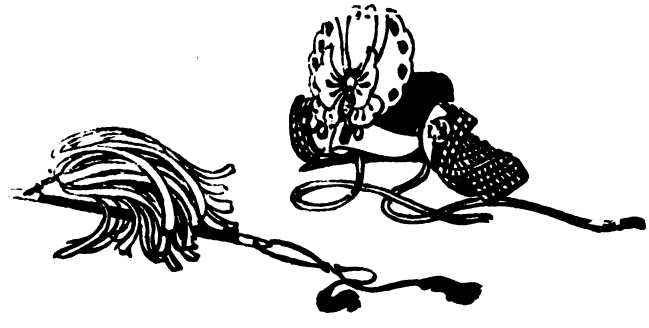
taught to practice the principles of the simple life. Some of the boys are given off-time on Sundays. In the Mitsukoshi firm the boys rise at 5 a.m., clean their rooms, and be ready for work in 30 minutes. They have lessons from 5 : 30 to 6 : 30 a.m. and then go to the office, where they have breakfast, and are ready for the day's service at 8 a.m. After the big shop closes they return on foot to their dormitory at Hongo and have to be in bed at 9 p.m. They are taken to lectures and other forms of edifying entertainment two or three times a month.

After a year or more of this sort of training they are assigned to various departments in the firm and its branches. The Mitsukoshi boys have about four years of training, according to aptness and ability; and it is the same in the Maruzen Company. The training of the boys, at such places as the Mitsukoshi, the Maruzen and the Yasuda firms is much the same as at a good public school, only of a more practical nature in preparation for their life work. The strictness of the training eliminates all undesirables and lays a premium on talent and character, while creating a thorough understanding between employer and employed. All the men are thus brought up in the firms they serve and throughly understand their work, as well as being more reliable than hands obtained in any other way.

Compared with students trained in the schools the men brought up in the schools of the big firms are much more practical, and men of the hand, while graduates of the common and special schools are apt to be for the most part men of the head, having theoretical knowledge only. Nearly all the larger firms find it better to take boys early and train them to the special work of the firm. The Nippon Yusen Kaisha first tried teaching their boys at night, and this having been found impracticable, they were left to attend night schools of their own accord, and those who passed an examination at the age of twenty were received into the permanent service of the company. The Mitsui Bussan Kaisha sends its boys to night schools and has them pass an examination once a year. In the Furukawa and Okura companies the chief positions are held by graduates of the higher national schools. But such firms as the Yasuda Bank, the Tokai Bank, the Mitsukoshi store and the Maruzen Company are convinced that boys specially trained by the firms themselves make the best clerks and win the most customers.



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THE SUN AND THE MOON

(A FAIRY TALE)

INNUMERABLE centuries ago there lived in Japan a divine couple named Izanagi and Izanami. They had three children, the eldest of whom was called Amaterasu-Omikami, a goddess. She was very clever, courageous and tender; and her beautiful countenance and gentle disposition caused even the worst to respect and obey her. Her younger sister, Tsukiyomi-hime, was equally attractive; but her brother, Susano-no-Mikoto, was a brave and fear-inspiring person with a thick beard. Any one at whom he looked trembled with fear; and when he shouted, it sounded like the crumbling of a mountain.

One day the three children were summoned before their parents who thus addressed them. To Amaterasu-Omikami they said: "Daughter, you must go and ascend Mount Takamagahara and enlighten the people. They already regard you as the sun, and will no doubt greatly respect you."

Then they turned and spoke to Tsukiyomi-hime and said: "Gentle daughter, you shall go to Takamagahara with your elder sister and help her to love and care for the people."

And to the young god, Susano-no-Mikoto they said: "Son, go thou across the sea and conquer foreign lands. Stay not it this land, where you do nothing but tease and torture the weak. Certain we are that your sword will put terror into the foreign rebels and that your arrow will pierce their foreheads. Your two elder sisters will work together to make Japan shine as the sun before mankind throughout the world.

The divine children willingly obeyed their parents. Amaterasu-Omikami and Tsukiyomi-hime ascended Takamagahara, and Susano-no-Mikoto left the country and crossed over the sea to subdue foreign lands.

A number of years passed peacefully away; and the people called Amaterasu-Omikami the Goddesss of the Sun, and Tsukiyomi-hime the Goddess of the Moon.

One day the two divine sisters were seated on the balcony of the palace of Takamagahara, in deep discussion about Japan. In conclusion the Goddess of the Sun said to her younger sister: "In Japan there is reputed to be a clever god called Ukemochino-kami. Go and see how it is that he is able to rule that country so benevolently."

Tsukiyomi-hime consented to this and departed on her journey. After a long and ardous passage through myriad miles of misty sky she came to Ukemochino-kami, who warmly welcomed her and entertained her cordially, assuring her that he would give her a treat not to be had in Takamagahara. No sooner had he said this than he turned toward

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the plain behind, and, opening his great mouth, blew a prolonged blast of breath. Lo, the plain was forthwith covered with full grown white rice. Then he blew another blast toward the sea, and behold, in a moment, every kind of fish appeared, and leaped out of the water into the house. Finally he blew toward the mountain when all kinds of oxen, animals and creeping things came scurrying toward the house. Of the rice, the fishes and the animals Ukemochino-kami took as much and as many as he would, and cooked them, laying the choice repast on more than two hundred tables; and then he proudly invited Tsukiyomi-hime to taste them, expecting her, apparently, to be much pleased with his performance and treatment.

But his expectations were sadly disappointed. Gazing at the wonderfully prepared dishe s the goddess blushed and soon turned pale with anger, crying out: "How rude of you to treat me in this manner, inviting me to partake of what you have blown from your mouth! I could not eat the vomit, even of a god." Whereupon she drew her sword and slew Ukemochino-kami on the spot.

Tsukiyomi-hime did not return at once to hurry back to Takamagahara through the myriad miles of misty sky. And when the Goddess of the Sun heard of the affair she was exceedingly wroth and said: "How violent of you to go and slay one who desired to be so kind to you, treating you with divine delicacies! I can no longer live with one so merciless and cruel as you. Go hence at once!"

And so the goddess was turned out of that place and became the Goddess of the Moon; and she deeply repented of her rash violence and sought pardon, but the Goddess of the Sun would not listen. And thus the Goddess of the Moon had to betake herself away and wander aimlessly about the sky, traveling alone through endless mountains and valleys of cloud.

Though the Sun Goddess thus turned out the Moon Goddess, her sister, she could not forget her but was constantly anxious for her welfare. Going up on the balcony of the palace of Takamagahara, the Sun Goddess saw how sorrowfully her sister sobbed along the lonely way. She was indeed so grieved at the lot of her lone sister that she threw herself down in lamentation and wept. She would not be comforted, and at last left Takamanahara in search of the wayward sister, Tsukiyomi-hime.

The Moon Goddess traveled only in the evening, as she was ashamed to be seen in broad daylight; and as she walked she was always in tears. On came the Sun Goddess with dazzling eyes in search of her lovely younger sister. There she saw the Moon Goddess night by night sobbing along her solitary way from east to west. At daybreak the Sun Goddess arose and ran quickly from the east in pursuit of her lost sister. And so it has ever since gone on, this search of the one sister for the other. Peering into the heavens at night one sees the Moon Goddess still sobbing along the same lonely road; and in the eastern sky the Sun Goddess is seen running straight towards the west with eyes of glittering brilliance, searching for her lost younger sister.

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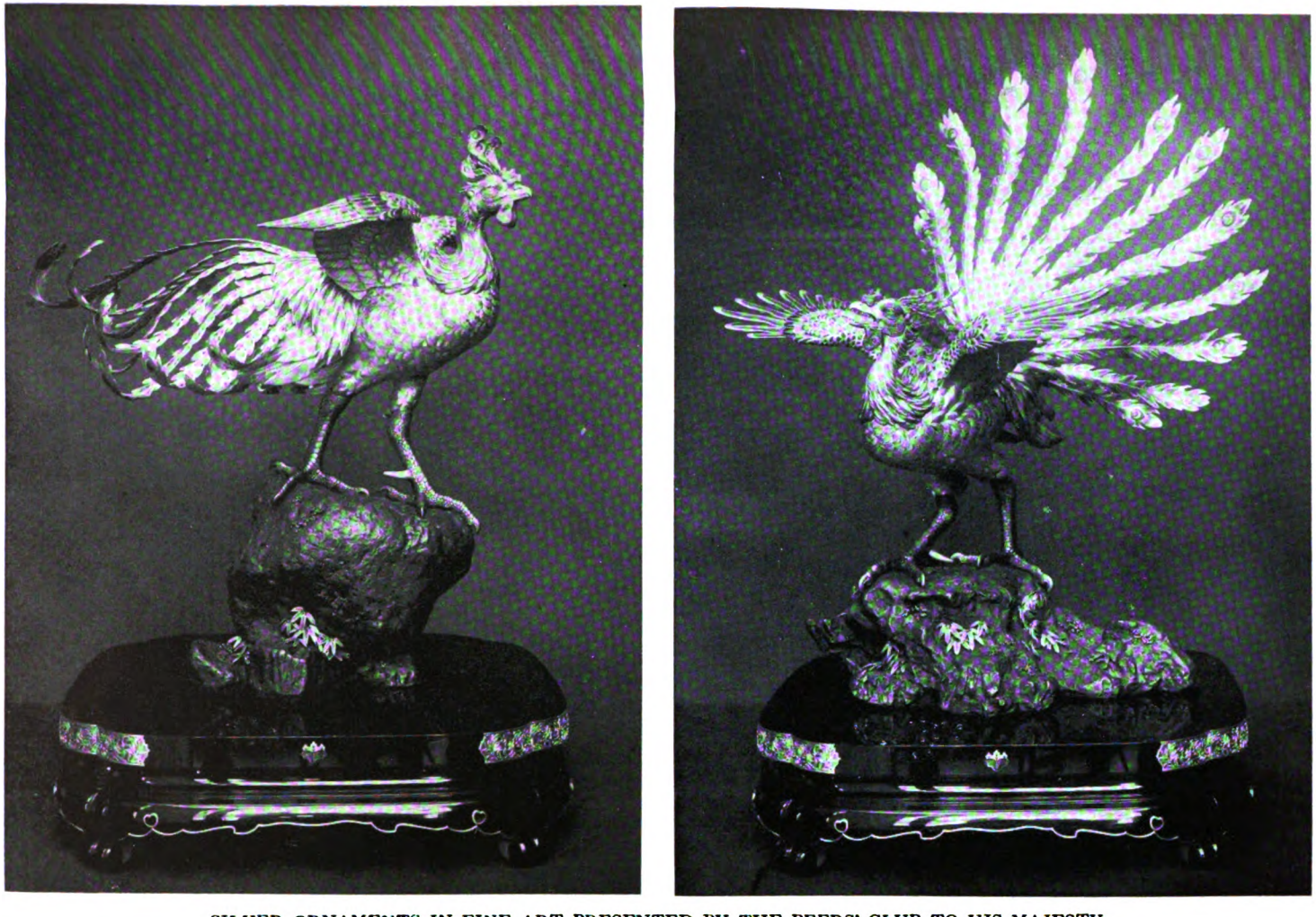

SILVER ORNAMENTS IN FINE ART PRESENTED BY THE PEERS' CLUB TO HIS MAJESTY, THE EMPEROR, IN MEMORY OF THE CORONATION

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THE LATE ADMIRAL BARON KAMIMURA AND HIS FUNERAL

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan's Mission

Some time ago in one of his essays in the *Kokumin*, Mr. Tokutomi, the distinguished editor of that journal, enlarged on what he conceives to be Japan's mission. He notes how proud the Japanese are as a race and he goes on to show how old this pride is nationally. As far back as the time of the Empress Suiko (593-629 A. D.) the prime minister in addressing a letter to the Emperor of China said the Empress of Japan, who ruled a land where the sun rises, was sending a letter to the Ruler of the country where the sun sets, which smacks somewhat of the national vanity even then in evidence; and to-day the pride of the Japanese in their country was stronger than ever. At the same time the people of Japan have never fully realized the important mission that they are destined to fulfill as a nation. During the early years of the Meiji era Japan had no time to think about her mission; she was too much occupied with devising means of warding off foreign aggression and with reorganizing her internal administration. During the latter part of that era her influence abroad developed, but the development was passive rather than due to any active movement forward on the nation's part. Even now the people of Japan seem not quite awakened to a full sense of responsibility with regard to the mission of the empire. This much-to-be-desired consciousness of a national mission is a characteristic of the German people. There are those who assume that this war was started by militarists and by the Ruler of Germany; but this is only partially true. This war is the war of a people thoroughly convinced that in waging it they are fulfilling their national mission. The Japanese, on the other hand, have but a lamentably vague idea of their mission; and instead of a steady policy toward a definite destiny, they are content too much with spasmodic effort and outbursts of violence. Japanese statesmen, educationists and publicists have failed to teach and lead the nation toward any definite goal; and so the national aspirations of the Japanese have not yet been focused to any definite point or shape.

America Orientating

The *Kokumin* is inclined to the conviction that the United States is disposed to use its immense profits from war munitions in extending American influence on the Pacific. Inroads at first will probably be in the direction of industries and loans, the effect of which on China and the Orient generally, says the paper, can well be imagined. The Americans are now fanning the spirit of enterprise in the Far East, goes on the *Kokumin*, which believes that recent remarks of President Wilson and such influential papers as the *New York Times*,

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point in the direction of America's increasing ambitions eastwards.

Marquis Okuma and Commodore Perry

Some remarks of Marquis Okuma quoted a little time ago in the *Kokumin Shimbun* to the effect that it was the Russian Admiral, Nicholas Lizanoff, and not commodore Perry, who first opened up Japan to the comity of nations, seem to have caused natural surprise abroad, especially in the United States, where the people are familiar with the oftrepeated affirmations of the Sage of Waseda with regard to the part America has played in the removal of Japan's isolation from the modern world. The Japanese press, on the whole, agrees that all the credit for the opening of Japan cannot be given to the American Commodore, though he must not be deprived of the part he *did* take in so important an episode, or process, as it should be regarded. Of course the opening of Japan was the outcome of a long succession of events, in which the Portuguese, Spanish, Dutch and British, as well as the Russians and Americans, had their part. But there is no doubt that it was Commodore Perry who succeeded in bringing the opening of Japan to a practical possibility, when he obtained from the Japanese authorities the first treaty of friendly intercourse between Japan and a foreign nation. The suggestion of some that he came with a motive menacing to Japan is not borne out by history, as may easily be seen from the instructions he received from President Fillmore and from his policy on arriving in Japan. That Commodore Perry insisted on the concession of a treaty from the Shogun must not be interpreted as an infringement on the rights of Japan; for American sailors had been murdered and illtreated on the coasts of Japan for some years; and it was to secure protection for American subjects cast ashore on these coasts that Commodore Perry opened negotiations with the Yedo authorities. Those who have any doubts as to the motive of Commodore Perry's visit to Japan should read the life of President Fillmore by Dr. William Elliot Griffis, where the original records are carefully reviewed and the reason of Perry's despatch to the Orient accurately set forth in a manner not to be disputed. Much of the talk over this question appearing in the vernacular press of Japan shows limited as well as illdigested views of history.

Japan Will Not Forget

The *Asahi* in commenting on the episode of Marquis Okuma's remarks about the coming of Commodore Perry, assures Americans that they need have no anxiety that the famous American sailor will ever be forgotten by the Japanese. The name of Commodore Perry, says the paper, is well known to every child, even though he be no more than three feet tall; and the great work he did for Japan is commemorated in the noble monument erected to him at Uraga, where the American fleet first touched on its visit to Japan. No talk of even the Marquis Okuma could ever obliterate the memory of the great American, now forever a part of the Japanese mind. The visits of other nationals to Japan in the days of the seclusion, says the *Asahi*, are remembered only by scholars and historians, by men like the Marquis Okuma, who have a powerful memory for historical events; but the name of Commodore Perry is a household word known and admired of

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all classes in Japan. It is futile now, thinks the *Aashi*, for any one to try to change the "eagle" into the "bear." The paper is anxious that, just as Russia, once a bitter enemy, has now become a friend, so America will remain forever the true friend of Japan, and ensure the unbroken continuity of the bonds established by Commodore Perry, unweakened by all the ignorance and prejudice of the ensuing years.

Slander

When the jingoistic *Sekai* asserts that the real object of Commodore Perry in coming to Japan was the conquest of the empire, it utters a base slander which is without the slightest ground in history.

Had such been his object it would have been very easy for him to have gratified it in a measure. He could have bombarded Japanese cities and blockaded the coasts. But no naval officer with an iota of common sense would have set out on a mission of conquest with so few ships and means of conquest. Perry had only sufficient force for his protection; and no one will deny that protection was necessary. The assertion of the *Sekai* is, therefore, as gratuitous as it is false.

Death Rate

Compared with thirty years ago the death rate of Japan now shows a considerable increase, which, says the *Mainichi*, has to some extent been met by a remarkable increase in the birth rate. When the yearly increase of population stands at well over half a million in spite of the increasing death rate, what would the increase of population be, were the death rate decreased? What Japan most fears is the coming of a birth rate as small as that of Europe. There is no doubt that the high death rate in Japan is largely due to lack of hygiene and sanitary conditions generally. By improvement in this direction the death rate of Europe has been greatly reduced, and a similar improvement could easily be effected in Japan. The *Mainichi* notices the rather unusual phenomenon that while Japan has been making remarkable progress in sanitary science and medical knowledge generally, the death rate has increased; and goes on to ascribe the evil to the fact that conditions of living among the laboring classes have not kept *pace* with the increase of medical knowledge among the higher classes. Economic pressure is heavier now than ever on the working people, with no improvement in modes of living. The foreign factory system has been introduced without the protection to employees which foreign countries have enacted. The new social and industrial conditions have had much to do with the increasing death rate.

Shipbuilding Subsidies

Owing to the abormal expansion in shipbuilding on account of demands created by the war, the subsidies paid for the encouragement of dockyards by the Japanese Government have so greatly increased that there is an official proposal now to reduce the amount. The subsidy at present granted on the construction of steel steamers of 1,000 tons and upwards, is at the rate of from 11 *yen* to 22 *yen* per ton according to size, class and other particulars; and an additional subsidy of five *yen* is granted per horse-power on engines, provided that Japanese material is used for most of the engine-room equipment. In spite of the subsidy, Japan had to import many steamers every year to meet the demand;

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but after the opening of the war, when it was no longer possible to purchase steamers abroad, there arose a sudden and enormous expansion in the shipbuilding industry of the nation, entailing a corresponding increase in the amount of subsidy granted by the government. For the present fiscal year subsidies paid have jumped from 1,630,000 *yen* to 3,120,000 *yen*, and threaten in the near future to amount to no less than 6,000,000 *yen*. The main question, according to the vernacular press, is whether a reduction of subsidy will lead to a check in the progress of shipbuilding, which has been so greatly stimulated by the war. The general opinion is that the old scale of subsidies is too liberal. In recent years the cost of ship-construction material has been going down in Japan; and if the present high duties of 60 *sen* per 100 kin on steel, and *yen* 5.50 per cubic metre on teak, 20 to 25 per cent on machinery and 50 per cent on cabin accesories, be reduced, the cost of building will be further lessend and the present large subsidization become unnecessary.

Advice to Tagore

In the pages of the *Yomiuri* Mr. Iwano addresses an open letter to the great Indian poet Sir Rabindra Nath Tagore, recently visiting Japan, in which he undertakes to express some frank opinions respecting the poet's criticism of Japan's worship of materialism. Quoting the old Japanese proverb, that "Good medicine is bitter to the mouth," Mr. Iwano goes on to assure the poet that the Japanese are in no mood to take such advice as the poet has been offering them. The poet reminds him of one who has spent his life among hermits and the struggling portion of humanity. The poet's condemnation of material civilization seems to Mr. Iwano a misunderstanding of things spiritual. To the Poet material civilization appears to have complicated life overmuch, an idea that possessed the old-fashioned *samurai* of Japan after the Meiji Restoration. The notion that oriental life should cherish pantheism, and believe everything has life, is too antiquated for a modern people like the Japanese. It is no wonder that India is not an independent nation, if most of the people there hold to ideas like Tagore. Japan can never accept a philosophy which lays more stress on the development of individualism than on the evolution of the state. The impossible idealism of the poems of Tagore is an obstacle to modern progress.

Japan and India not in same class

In the *Shinjin*, the famous Congregational pastor, Dr. Danjo Ebina, also takes Tagore to task for his misunderstanding of Japan. To attempt to classify Japan with India, thinks Dr. Ebina, is a mistake, for Japan is to be classed only with such countries as Britain, Germany and France: that is, with modern nations. These nations imported Greek, Roman and Christian civilization which they modified to suit their national purposes, and thus have continued to flourish while the founders of former civilizations have passed away. Japan imported Indian, Chinese and other religions and civilizations, and she is now importing and assimilating western religion and civilization, while European countries are, in turn, importing something of good from oriental civilizations. There is now a happy tendency among nations to coalesce. The thought that oriental civilization may revive to supplant all others

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is but the wildest of daydreams. No national mind can suppose that the west will ever abandon its civilization for that of the orient. The poet evidently does not understand why such civilizations as those of Assyria, Babylon, Greece and Rome have gone to ruin, while the nations that have hit upon a happy blending of the material and spiritual in life, have prospered more and more. While Japan must admire and reverence the poet for his great ability and noble character, she can never afford to be led by his attitude to modern science and civilization, lest she find herself in the place of India. Japan has secured her position in the modern world by adopting the very opposite policy suggested by the Indian poet.

Individualism

The Japanese educational authorities appear to be somewhat exercised over the rapid growth of what are regarded as hyper-individualistic opinions among the rising generation; and at a conference of teachers convened some weeks ago, steps were taken to organize a campaign against such tendencies of thought. Attempts are to be made to remove the evils of individualism and to encourage the spirit of loyalty to the nation. According to this, individualism is looked upon as tending to weaken loyalty, an idea quite opposed to that generally prevailing in the west, where the more intelligent the individual is the more he will do for the interests of his country. The *Chugai Shogyo* suggests that, while the authorities are engaged in rooting out the evils of individualism, they should be careful lest they interrupt the progress of modern civilization. The *Nichiichi* is inclined to think that true individualism need not necessarily conflict with loyalty to the state, nor with that general spirit of altruism which all citizens should cultivate. If evils accompany the development of individualism in Japan they should be removed, says the paper; but it is a critical operation, requiring great skill and caution. The foregoing opinions indicate a certain degree of misunderstanding as to the real meaning of individualism. True individualism simply means the perfection of the individual, mentally, morally, spiritually and physically. To say that the more highly developed the individual is, the more likely he is to be disloyal to his country, is to confound individualism with egoism and selfishness. If individualism leads to egoism and the worship of selfish pleasure, it is only because education is defective and parents negligent or ignorant. The individual in Japan, historically, has not shown a higher sense of loyalty to the state than the individual in western countries, where millions are as ready to die for their fatherland as the people of the orient. On the other hand the undue suppression of individualism leads to lack of originality and initiative, without which no nation can have great leaders and prophets, for want of whom nations perish.

Racial Marriage

The announcement that Japan is to give one of her Imeperial princesses, the Princess Masako, daughter of their Imperial Highnesses, Prince and Princess Nashimoto, in marriage to Prince Yi of Korea, is the first instance of an Imperial personage in Japan being allowed to intermarry with one of alien blood; which indicates how sincerely Japan is striving to bring the two peoples closer together and unite them as one nation. This union of the Imperial houses of Japan and Korea is one of the most significant events in the history of Japan's relations with the Hermit Kingdom. Now that the privilege of marriage with a Korean Prince has been conceded, can it be supposed that the privilege will be limited to the Korean royal house, and not extended to the royal houses of Europe?

The War

Japan continues to take uninterrupted interest in the progress of the war in Europe, though, as an Ally, she has not actively participated in the struggle since the fall of Tsingtau, except by way of supplying munitions and other necessities to Russia. There seems a very general conviction among the Japanese that the Allies are bound to win, though the progress of the war is not so fully reported as one might expect. Recently Professor R. N. McElroy, head of the

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department of Politics at Princeton University, has been visiting Japan, on his way to China, where he has been sent to lecture on modern government. He delivered a very illuminating lecture here on the backgrounds of the war, together with his experiences in Germany during mobilization. The lecture showed in a remarkably striking manner how the idea of representative government had been born in Germany and was then cast adrift under the pernicious influence of Roman absolutism, finding a haven on the shores of Britain and America, whose peoples had developed it until to-day it stood as the foe of absolutism and was being borne back to the place of its birth by the marching legions of France and England. After its re-establishment on Prussian soil had been effected, the German people would have hope of becoming a modern nation in place of a mere expansion of Prussia.

Tips

The custom of giving tips to hotel servants is as common in Japan as in the west, and is beginning to be regarded also as an evil and a nuisance. In Japan, innkeepers, their servants, waitresses, waiters, barbers, bath-house keepers, jinrikisha pullers, in fact almost every one who does a service, expects a tip; and as the Japanese are naturally liberal in such matters, those expecting tips have their appetites whetted to a keen edge. Since the rise of the "new rich" who frequent hotels and resorts, the size of tips has increased, to the dismay of less lucrative folk. Tales are told of waiteresses at popular restaurants who have accumulated immense fortunes in tips. A Tokyo paper relates the experience of one maid who saved half a million *yen* as a waitress. Others get as much as from 100 to 150 *yen* a month in tips. It is, of course, well known that the Japanese, when they have money, are far more extravagant than foreigners in the use of it; so much so that the average foreigner is looked upon as miserly in his expenditure of money. At present, with the enormous inflow of specie through war orders, the rich are more extravagant than ever, and places of public amusement are reaping the harvest of their lives.

Voiding an Election

Recently in a Japanese court the election of a member of the Imperial Diet was declared void by the judge on the ground that the paper used in the ballot was thinner than the quality demanded by the regulations. In the lower court the judge decided that the thickness of the voting paper could not constitute a valid ground for voiding an election, but the judge of the Appeal Court took a different view; and his decision effects all the members of the prefecture, since the same paper was used in the election of all the others. To call for another election on such grounds seems indeed a needless trouble and expense to the country. But judges have remarkable ideas sometimes. Recently a man who received a counterfeit coin in change and afterwards, not knowing it to be bad, passed it in buying three *sen* (1½ cents) worth of food, was sentenced to three years penal servitude for using counterfeit money, a danger (and presumably a sentence) to which even the most innocent is at any time exposed.

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